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## ARTICLE I.

### EQUITY OF THE DIVINE GOODNESS.

THE popular conception of the goodness of God is exceedingly vague and defective. The main idea is that of parental sympathy, with no proper comprehension of its elementary nature and constitutional limitations. The goodness of the Almighty Father is the constant theme of eulogy with many whose views of this attribute appear to have little in common with its inspired definition: "Also unto thee, O Lord, belongeth mercy; for thou renderest unto every man according to his work."

The error results from a defective view of the divine justice, leading to the sinking of the governmental in the paternal character of God, the forgetting that the Maker of man is also his sovereign. It is lost sight of that Jehovah assumed the relation of creator to unintelligent and intelligent beings, not as an ultimate object, but as subsidiary to another and far grander purpose — the extension of his supreme, everlasting, universal jurisdiction over the creatures to whom his uncounselled will and omnipotence had given existence.

Here, then, we find the central point to which all other views of the divine character, all other studies of the divine works, converge. If creation, in all its parts, exists with a direct reference to the extension over it of his control who made it, all our investigations of the Godhead, whether in nature or revela-

tion, are chiefly valuable to us, as they clearly and truly illustrate the nature of God's supreme rule. The production from nothing of universal being was a stupendous work; but the laying the foundations of universal government was far more stupendous. The analyzing of the constitution of created things, rational and irrational, is an engaging, noble employment; but fraught with a loftier wisdom, and urgent with a more pressing need, and opening to vaster, richer fields of thought, is the investigation of the rudimental laws by which Jehovah reigns upon the eternal throne.

It will aid our progress here to remember that the God who created and who governs is the same. But as the latter is the ulterior office, we must attach no ideas to him as creator which, transferred to him as sovereign, will involve him in a want of integrity. We involve ourselves in gross delusion, if, while tracing delightedly the footsteps of the divine goodness in the natural world, we draw conclusions respecting that goodness, which, invested with the trusts of moral administration, would overturn the foundations of personal and public justice.

The purpose of this article is to assert and defend the Equity of the Divine Goodness in moral government; in other words—that this amiable attribute of Deity rests firmly upon, and works steadily within, the fixed conditions of impartial rectitude. God is good because he is always right.

All benevolent government presupposes these facts:

That it aims to secure some rational and valuable result as its final object:

That it recognizes some law which shall regulate its administration:

That obedience to such law is obligatory on the governed:

That obedience or disobedience does constitute a radical dissimilarity of character and position in the eye of that government, and must secure a corresponding difference of treatment; else it lays itself liable to the charge of arbitrary rule or abject impotency.

These principles are involved, by the nature of the case, in the structure of the divine government. It has a final purpose: and we hazard little in saying that this purpose is the production of the largest practicable amount of true, substantial well-being

throughout the universe; that is, the securing of the highest attainable glory to the sovereignty of heaven, which we regard as convertible expressions. Nothing short of this can be predicated of God's known perfections. Whether this final purpose shall banish all evil and suffering from his empire, or find a limit to its production of happiness, is an important question which will meet us at another point of this inquiry.

So too does the government of God recognize and publish a supreme and changeless law. Nor can the obligation of the creature to obey that law be questioned, when even hostility itself confesses that its spirit is as faultless as its Author is perfect.

But obedience involves a voluntary act of the mind preferring compliance with law to its rejection and transgression. It implies the possibility of a wrong decision, the refusal of submission to authority — disobedience.

These are primary truths lying at the basis of all organized authority which is deserving that name. We are unable to conceive of an equitable jurisdiction over rational beings which does not involve them. There must be law, and obligation, and power of mental determination to respect or reject its claims. A moral government is easily conceivable in which the presence of actual disobedience shall not exist; where, under strong constraining and constantly purifying influences, every choice and act shall be holy. Heaven is so governed, freely, yet without sin. But to affirm the practicability of an administration of law over accountable agents in which transgression shall be absolutely impossible under all contingences, seems to be the confounding of all just distinctions.

The seal of the primal creative work was this; "And God saw every thing which he had made, and behold, it was very good." To vindicate that seal, it was not demanded of a God of goodness, that in setting up the framework of moral government on earth he should render rebellion against his authority an impossibility. This would have been to organize, not a moral government, but essentially one of physical forces over passive, irrational, unaccountable beings. The Lord intended no such jurisdiction over creatures made in his own image. He placed them under law, such law as rules the unfallen in

heaven; he illumined the excellence of that law to their intellect and conscience; he moved their moral nature by powerful influences to obedience—personal experience, however, of the evil of sin was a dissuasive which they could not feel; but, guarding inviolably the dignity, the innermost manhood, the essential quality, of the human soul, its choosing power, he threw on it the responsibility of its own ultimate resolve to live or die. If God could not equitably have done less than this, did justice or goodness require of him to do more? To have rendered sinning impossible would have demanded the reconstruction of man upon the scale of the inferior animals. He formed a government the design of which was beneficent; he published a law which itself was the charter of celestial privileges and blessedness; he made man holy, and surrounded him with powerful influences to keep him thus—if not the most powerful compatible with the infantile condition of our race, certainly that were consistent with his own wisdom. All this God's goodness did accomplish. We ask again, was he under any obligation to infinite equity to do more?

Does the objector venture the reply that, foreseeing the revolt of mankind, it would better have comported with a just benevolence to have foreborne the origination of all moral government, of all accountable creatures? and if of human, then equally of angelic souls. This is a difficult point where the finite should tread reverentially as in the very presence of the Infinite. Words should be few and well chosen here. It is safe, however, to say that though God has no preference for sin to holiness either in the general or in the detail; though, as actual sovereign, he has done nothing to introduce or perpetuate, but everything to restrain and exclude it, yet it must be true that the final issue of his reign to the universe, ruinous as the offender will make it to his own soul, will nevertheless secure immeasurably more glory to God, well-being throughout his empire, than had the blended history of sin and redemption and holiness never chequered the annals of time. While the Most High has never done nor instigated moral evil that good might come, he has known how, when men, originally made upright, have persisted to seek out many wicked inventions, to cause their wrath to praise him.

"A wonder-working alchemy draineth elixir out of poisons."



It might with entire fairness be asked, why are not the same objections urged against the equitable management of human power which are levelled against the divine? Is there the record of an administration on earth under which the possibility and the fact of civil and criminal disobedience, and consequent suffering, have not existed? Yet who, in his senses, would impeach the clemency and uprightness of that administration, or infer that the presiding will preferred this state of things to its contrary? Is the concession made so universally and properly here, a concession merely to the imperfectness of human works, or does not the demand for it lie further back in the elementary conditions of the problem itself? "The origin of evil (writes Neander) can only be understood as a fact possible by virtue of the freedom belonging to a created being; but not to be otherwise deduced or explained."\*

Passing from these incipient stages of moral government over our race, we proceed to trace our leading idea in later developments of human rebellion, and divine restraints and remedies.

Sin is nonconformity to righteous law. Law, whether divine or human, is not simply good advice. Law is obligatory. Advice is not, necessarily. In the former there is a claim to obedience. If so, there must be the means of enforcing it stronger than mere precept or persuasion. That is, law must have sanctions of punishment and rewards by which to make good its authority over the governed, or it is no law. This is one of the most familiar and practical of truths entering into the stability of all human governments public or domestic, poising upon itself the very existence of national and social security.

The true doctrine of punishment, under the divine government as elsewhere, is this: without it law can not be upheld with any adequately binding force or respectability, but degenerates into powerless, unheeded exhortation. Without the upholding of law, government necessarily falls into riotous anarchy, carrying down with it all social well-being. Recalling now a former point — that the grand aim of God's jurisdiction is to secure to his universe the utmost attainable amount of good, of holiness and consequent blessedness, thus

\* History of the Planting and Training of the Christian Church by the Apostles. p. 238. Note.

to augment and declare the honors of his throne, and it is obvious at a glance why punishment must follow the infraction of that code of statutes which, as a barrier high and dreadful and glorious, surrounds and defends the welfare of Jehovah's empire. Penalties are not then disciplinary for the offender. This is not their controlling design in any well organized state. They are declarative and vindicative of right, prompted by the immutable justice of the divine character, and the human consciousness of their righteousness. Their purpose is primarily to maintain the inviolability, the integrity, the security of government, that thus it may make good its guarantees, may preserve the welfare, may secure the widest, most lasting well-being of all who desire to avail themselves of its protection and benefits; that so it may sustain its own just renown, while, according to its divine institution, it stands for a terror to evil doers and for the praise of them who do well.

It lies not, therefore, at the option of a just ruler to execute or not the penalty of law upon the rebellious. He must enforce these penalties or do immeasurably worse. Lenity is never more misplaced than when it pleads against the grasp of law upon convicted guilt. Compassion to the culprit, if exercised so as to weaken the restraints of law upon the turbulent, the evil-minded, is rank injustice to all who look to that law for safety and prosperity.\*

Events in the civil state are continually illustrating this position. Here is a convict in one of our penitentiaries condemned for the crime of forgery. He has moved in high social circles, has respectable friends and popular influence. Strenuous efforts are made to enlist the executive sympathies. It seems a sad thing for such a man to wear a felon's garb; a trifling stretch of power to open his cell and bid him go free on the promise of good behaviour for the future. But no: that magistrate can see no way to pardon this culprit except at the ruinous price of degrading, weakening the statutes of the commonwealth, exposing the community to the repetition of similar crimes against property and commercial confidence. Now, however the suf-

\* This truth is continually meeting us in universal literature. Thus *Seneca* represents the pagan sentiment of a benevolent justice, in the pithy apothegm: "Bonis nocet qui malis parcit;" while *Gregory* gives us the Christian idea of the same virtue: "Qui non corrigit rescedenda committit."

ferer may arraign the clemency of a firm official like this, and interested friends censure him for a needless severity, the world decides that such justice and nothing less is goodness to the whole; that the criminal and the government are not the only parties to the case; that society in all its members and connections is vitally interwoven with these transactions, and has a paramount right to plead before every such bar its claims to protection. Very well-meaning rulers often break down most unfortunately just here, as our own present administration lately, in releasing from durance, without any equivalent in fine or penal exaction, the Brooklyn forger of public documents and presidential signatures, thus making those prerogatives of executive authority cheap to a cypher in the public eye. What was it which claimed as a public right and necessity the execution of Webster, and which to-day says that Green the Malden murderer must not go unpunished? It is the sense and the demand not of vindictive but of vindicatory justice, which is one of the purest forms of benevolence. When the assassin dies, men's innermost consciousness responds that the sentence is mercifully just. So heaven responds, when the sinner dies beneath the stroke of God's broken statutes: "Good and upright is the Lord." "Thou art righteous, O Lord, who hast done this!"

Many will concede the necessity of punishment in human government; also, that some penal infliction is needed under the divine government, who object to the idea that such infliction on account of sin is eternal. They can not reconcile God's goodness as a Sovereign and Father with the endless misery of any of his offspring. To these it may be answered that there is evidence that God will punish the sinner no longer than that sinner persists in preferring rebellion to loyalty: further, that until this preference is reversed, it matters nothing where that soul may be, its doom must be perdition, its habitation hell. But further still: while civil governments, organized for temporary objects and not attempting to secure strict, moral obedience, may rest in temporary, limited penalties; the government of God, universal in extent, eternal in duration, aiming at high spiritual results, and extending its authority over the inner as well as the outer life, can rest in nothing short of endless sanctions. It is not to be questioned that the proclamation that the

sinner, either at death or at some remote age of his eternity, should be relieved of the punishment of transgression, would, if accredited, operate as a license to sin. Would not the lover of sensual and godless pleasure say; "I will pursue my indulgences, will quaff the cup of exhilarating vice, and if I am to suffer awhile, so be it, for it will not last alway; by and bye I shall go free." This is enough to stamp the restoration and annihilation theories as untrue to the Christian spirit and tendency. The latter tells the brutal sensualist that, after awhile he will sleep in utter forgetfulness and dissolution. What cares he for that, so that now he wakes to glut his passions with the feasts of vice? The other talks mincingly of a probation after death amidst some not very severe ministrations of purgatorial pains — a dim and distant prospect of quite endurable penalty, compared with the woes which Jesus pronounced over Corazin and Bethsaida. It requires but small knowledge of man's thirst for wickedness to learn how feeble are such schemes to put a bit and bridle on the head of lust. Is it then to be looked for that a God of sincerity and goodness shall publish to his subjects a punishment of transgression which, upon a tremendous scale of mischief, will inevitably work as a bounty upon rebellion? No. If sin be an incalculable wrong, that would be a vast cruelty. If the avoidance of sin be virtue and blessedness, then to encompass it with a gulf of everlasting pains is goodness to the universe in which it is an outlaw, and a common foe. And if from the beginning every transgressor in God's empire had been visited, as was the host of Lucifer, with unchecked and unmitigated punishment; had been hopelessly shut up in the prison-house of traitors, God's throne had not contained a tyrant.

"No pleasure from the misery of his foes  
Can God derive. 'T is the general weal  
That calls for vengeance on the rebel's head;  
Thus justice to benevolence is changed,  
And judgment into mercy. Hell is made  
The woful dungeon of the universe,  
Where universal foes, and only such,  
In sad imprisonment forever lie.  
Its depths were hollowed out, its gloomy walls  
Raised for the peace of heaven; and for the peace  
Of God's whole empire they remain.

Those everlasting chains were forged in love  
Impartial; perfect goodness binds them on,  
And turns the fatal key that locks up all  
Who enter once that dreadful gate; unlocked  
To none returning."

If these lines of the gentle author of "The Age of Benevolence" be less genial than the gorgeous imaginings with which the author of "Festus" marshals the entire tribes of Gehenna, Satan their suzerain not excepted, into heaven, at the winding-up of the final Judgment —

"Behold they come, the Legions of the lost,  
Transformed already, by the bare behest  
Of God our Maker, to the purest form  
Of seraph-brightness" —

it is not difficult to determine which representation has the endorsement of sound ethics and inspired truth.

The introduction of the atonement into the administration of God over our race, which was no after thought but a counsel from eternity, does not vary our conclusions concerning the equity of the Divine goodness. Its triumphant justification is, that it fully maintains the sacredness of moral law and infinite truthfulness, while it transfers the decreed punishment of sin, as an expiation, to the head of one victim, himself unstained by depravity, able to propitiate a world's transgressions, willing to do it, and so allied to the Godhead as to make obvious to all worlds that Jehovah, in refusing to issue pardons to rebels except by such a vicarious ransom, is no less the foe of sin and the determined upholder of a holy law and government, than if the course of his justice had taken its distributive execution on each individual offender.

The sacrifice of Christ, meeting the just and good demands of God's violated statute by its substitutionary virtues, guards at every point, with extremest vigilance, the integrity of his moral government over man. Its mercy leans, in no wise, toward license. It offers to the condemned reconciliation with God, as it lays an ample basis for the reconciliation of God's regal position with revolted subjects. But the death of Christ was never designed actually to effect our restoration to God. All that the atonement could do, unless by breaking down all

equity, was "to render pardon possible on conditions seen to be safe and wise." Its provisions for forgiveness are unlimited, but of itself it no more accomplishes the salvation of men, than the original promulgation of God's perfect law secured universal obedience; than the loading a table with food removes, without further action, the hunger of the starving beholders. The final cause of this wonderful measure was the same as that which inaugurated the administration of Jehovah under the code of Eden, namely, the securing of a character in the creature conformed to that of the Creator. It aims at the reproduction of holiness, where it should ever have been, to the widest attainable extent. But it operates no arbitrary, unconditional revolutions. Christ's work of expiation makes no man holy save by his free, unforced abandonment of sin as his chosen portion. Penitently and submissively he must believe on the Son of God. This is a requisition inseparable, in the nature of the case, from a plan of redemption the only purpose of which is, to bring about a cheerful return to loyalty of those who have been travelling, all their lives, the road of rebellion and death. Beyond this, the divine mercy goes not in proposing a basis of reunion with the fallen. It could not go beyond this and sustain its rectitude as pledged to the defence of moral purity. Every sinner may be saved through our Lord's mediation. Whether he shall be depends on his own decision under the movements of the Spirit of God. Much as Jehovah desired man's observance of the law of Eden, he did not compel him to keep it. He did not compel angels to hold their first estate in heaven longer than they elected. So, under the purchased grace of the blood of Jesus. Whether we now discern the truth or not, light enough will doubtless illumine it at the final day to show to all the gathered multitudes at the Judgment, that the equity of the divine goodness demands that the persistent rejecter of Christ's atonement shall perish in his sins.

The principle which we have illustrated and vindicated runs not less obviously through the regenerative work of the Holy Spirit in human hearts. There is here no arbitrary exertion of almighty power in the production of holiness, which might imperil the sanctions of virtue by deadening the conscience with the opiate of irresponsibility. Holiness is a voluntary, an

active exercise, a preferred habit of the soul. While the trophies of the Spirit's power are as many as the truly regenerate on earth and in heaven, that agent of grace well understands, for his own inspired word has affirmed it, that the only submission which God will accept, which in fact can be called *submission*, is the sinner's own choice to return to the service of his sovereign. This the Spirit of God secures, by agitating the conscience, enlightening the understanding, moving the affections. Yet with his last, most melting entreaty, he still but says, "Choose ye this day whom ye will serve." If, when this invitation given in good faith to all, is naturally negatived so far as God's rights and claims are concerned, the Divine Spirit continues his efforts with a remnant of the unbelieving and disobedient throng, until they relent and are converted, who shall impeach the justness or the goodness of this sovereign election of the saved to everlasting life? That selecting mercy is as equitable as it is efficacious. It simply decrees that all shall not utterly perish in their needless and most guilty impenitency. It holds the prerogative of judging, according to its own wisdom, how many and whom its long suffering patience can thus wait upon with the offers of forgiveness, until their wills submit to duty. It has adjudged this question from the beginning. It interferes with no one's salvation, while it prevents a promiscuous and universal destruction of infatuated rebels. It prevents this by no coercive measures, but in strict accordance with the free and responsible nature of the soul of man. The election of grace, so far from hindering salvation, is the last and only hope that any of our fallen and sin-bewitched race will avail themselves of Christ's redemption. Instead of quarrelling with this doctrine, every lover of God and man should rather join most heartily in the apostle's doxology :

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ :

"According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love :

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

"To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved :

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 3—7.



Throughout this vindication of the equity of the divine goodness, two facts are conspicuous. The one is:—That God is unchangeably resolved to uphold free moral action in his intelligent offspring. The provisions of his law, the arrangements of his grace recognize every where man's personal responsibility to duty. Jehovah has ever kept open an avenue to the human mind to influence its decisions; he is its actual source of power, without whom it can do nothing: he has steadily plied it with motives, agencies, spiritual forces, adapted to its constitution, to secure right feeling and action. But he who fashioned the human soul on the model of the divine has never offered "violence to the will of the creature." He never will. Who would desire him to depart from his fixed rule of conduct? to level his jurisdiction over mind to the low impulses of mere mechanical force? They might covet this self-contradiction and self-subversion, who, wishing to live a brutal life, would escape the necessity of accounting for its self-abuses to God. Sin is ever restive under restraint. Is it wise for theological speculation to propound views either of divine or human agency, legitimate inferences from which will furnish the restive transgressor with an almost certain quietus for his fears?

The other fact which confronts us in the light in which we here are standing is:—That God will forever hold in his own hand the right of confirming unalterably man's final determinations. When, in the individual history of men, that act of confirmation is made, the Omniscient alone knows. In the case of the lost, its moment is that at which the spirit of truth and grace leaves the transgressor, not again to renew his saving endeavors. Then, whether at death or previously, hope to him terminates.

"To pass that limit is to die!"

In the saved, the hour of the soul's submission to Christ confirms its title, by its adopting Father, to ultimate, complete salvation. These ratifications of the decisions of time the Judgment will authoritatively announce to all worlds, and eternal ages will perpetuate in the fruit of the seed sown in the body, whether it be good or evil.

How true of these harmonies of Jehovah's attributes of good-

ness with the demands of universal equity are the Psalmist's inspired words: "Mercy and truth are met together; righteousness and peace have kissed each other!"

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## ARTICLE II.

### CULTURE OF SOCIAL LIFE IN THE CHURCHES.

WE revert very naturally to the first age of the Christian church for examples of the spirit and practice of a pure and apostolic Christianity. It seems quite certain to us, that they, who so recently had received the epistles of holy doctrine and living from the personal followers of our Lord, should furnish illustrations of the power of this faith over the life, which would be well worthy the study and imitation of all after times. As we might thus expect, so we find it. Concerning regulations of church order and administration which are not vital to the Christian body, we discover no positive and invariable rule: while nothing can be more clear and satisfactory than the light shed upon the really essential questions of the personal character and social intercourse of the early believers. With the precept of Christ so fresh upon the record: "By this shall all men know that ye are my disciples, if ye have love one to another"; with the ink scarce dry upon the letters of a John and a Paul; "My little children, love one another"; "Be kindly affectioned one to another, with brotherly love"; we look to see, in the common lives of those Christians, a marked expression of mutual regard and helpfulness.

Nor are we disappointed. The outburst of charitable sympathy, which made the days of Pentecost so memorable, was not a momentary freshet of brotherly love. It was the headspring of a deeply flowing river of benevolence and beneficence which did not lose itself in the sands of selfishness and indifference for many generations. On a large scale, the first period of the church of Christ gives us the truest and fairest manifest-

ation of the Christian social element which we have ever had. Presenting, therefore, this topic, we prefer to do it in the way of a few historical sketches, than of a formally didactic discussion. It will be easy for any one to note and distinguish the not very many points where the examples brought forward are not applicable to our altered state of society. No one, of course, will expect any original contributions to a subject so often and thoroughly treated by the ripest scholarship. But if, from this field of ancient beauty, we bring back only familiar flowers, they may be none the less sweet and precious.\*

The feelings of those brethren of the household of faith were something like the strong attraction to one another of fellow-countrymen in a new or a foreign land. They drew toward, and leaned upon each other like emigrants or travellers of a common stock, far distant from home. They were pressed together by a gigantic persecuting outside world of political and spiritual wickedness, the high places and the low alike filled with its virulent antagonism. They had to make common cause for self-existence, against this raging adversary. And yet, the tie which bound them so solidly together was not passed about them so much by these external forces, as it was woven softly and silently from soul to soul through the consciousness of having one Lord, one faith, one baptism, one hope, one purpose in life, one home in heaven.

"Behold, how these Christians love one another" passed into a familiar proverb among the pagans who were the constant spectators of their daily conduct. This was not the fact simply when a handful of them were just beginning a new church or community, and were much in each other's society, and more dependent on one another's counsels. In the great centres of their population, harmony and deference pervaded their assemblies, there were few rivalries and jealousies, and the disposition was uppermost to promote the happiness of all. The authentic memorials which have brought to us the records of those primitive days abound in illustrations of the quickness of their sensibility to the sorrows and the joys of the brotherhood, whether near or far away. The good fortune of another was a

\* Coleman's *Christian Antiquities* has furnished our most convenient reference. In reproducing these features of primitive Christianity we have partly used our own words, and partly the language of this compilation.

subject of lively gratitude to all. The misfortune of any sent a thrill of sadness as widely among them. The whole church, far and near, was a veritable family circle to their hearts. So when they met, either in their houses or in their places of worship, they interchanged the kiss of charity, as a token of fellowship and a pledge of good will. Their common speech was modified by this intensely real affection. Whether relatives or not, they addressed each other, according to their respective sex and age, by the name of father, mother, brother, sister. There were no strangers in their communion. To have received the Christian baptism was all the introduction they wanted to the warmest intimacies of friendship.

Thus their hospitalities to those before unknown to them seem almost fabulous. If different localities practiced some peculiar customs in matters of indifference, there was so much oneness of life everywhere, that, whenever any of their number went abroad, either on their own private affairs, or on religious missions, they found a ready welcome to the Christians of whatever place they visited. Under whatever name they might go, and to whatever remote sections, among people of other language and nationality, they were sure, wherever they met a Christian, to meet a friend whose house was free to their reception, whose table would be spread for their entertainment, and whose smile of recognition would often, by its honest warmth, make them think sadly of the coldness of their unconverted kinsmen at home. In the eyes of such as these, it was an enigma "that men who, as Jews, had despised all other people, and as Gentiles, would not share the fireside with strangers, should be on terms of closest acquaintance with Christians without respect to name or color." They construed it sometimes as a deep and spreading political conspiracy, and now and then succeeded in raising terrific persecutions against the Christians. Then it was the token of some league of magic, or of impure rites of secret confraternity, when foreigners were seen to be received with abounding cordiality by those who never before had heard of them. "The heathen knew nothing of these inner emotions, that unselfish love, that fellowship of the Spirit which created these mighty ties between the Christians, alike independent of the natural and national boundaries of the earth";

one manifestation of which was their holding their possessions so much at the command of the brethren of Jesus, from whatever clime arriving.

This was their simple and charming way of procedure : when a Christian came to a town, he would go straight to the church, in or about which somebody would be found to receive his errand, and to provide him lodging. This might be done at the charge of the church funds if necessary. But as a fact it was seldom so done : for as soon as such an arrival was reported, there was no lack of applicants for the privilege of receiving the traveller ; and whatever was his rank in life or his calling, he would directly be the guest of some one whose circumstances were similar to his own. A minister would lodge with the local pastor ; a merchant, artizan, teacher, with one of their class. When, by and bye, this generous conduct came to be abused by imposters who would palm themselves off as Christians, for profit or for mischief, a plan was adopted to prevent such imposition, like this : when a brother or sister left on a journey, the pastor gave him a letter of introduction to the church whither he went, which was his passport to their fellowship and help. To prevent forgeries, these letters were folded in a peculiar way, and bore some private cipher within, which assured their genuineness wherever carried. By these presents, varied in style and form to denote the character of reception which the bearer would expect, whether as an agent of the church for some special work, or as a common Christian traveller needing kindly attentions and entitled to full communion, or as a nominal but not yet a regenerate and professed adherent — these people were welcomed among the churches all over the world, were taken into families as one of themselves, had their dusty feet washed by the wife on their arrival, and when they departed went with the benediction of the master of the house which was always pronounced in a solemn prayer to God for the wayfarer's well-being. So fully did the first disciples observe the inspired command, "Use hospitality one to another without grudging."

The same spirit of unselfish kindness had a constant manifestation in their care of the poorer members of the church. These, as might be expected, they had always with them. It

was not left to the rich to look after this duty. There was a regular system of benevolent supervision and supply. The whole Christian community assumed the burden, as a privilege, of ministering to the wants of the necessitous. As soon as their Sunday worship was closed, a list of the needy, of the widows, the orphans, the aged, was read; any one who knew of a fresh case of suffering or destitution was expected to bring it forward; and then a donation sufficient to provide for present wants was granted from the common fund which was kept replenished by the freewill offerings of the brotherhood. "No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies; no cold calculations of prudence regulated the distribution of their alms; no fears of doubtful propriety suggested delay for the consideration of the claim; no petty jealousies as to the preference of one recommendation to another were allowed to freeze the genial current of their charity." By whomsoever the application was made, or in whatsoever circumstances, the requisite supplies were dealt out, with a cheerful and emulous unanimity. If, in one place, the poor were too numerous to be aided by the limited means of that particular church, some richer, neighboring church was applied to for help; and it was an unheard of thing that such a call was neglected. Though they had poor of their own to support, other churches near and remote were ever prompt to send contributions to their sister congregations; and many and noble are the instances on record of pastors and people, on intelligence of any pressing emergency, hastening with their offerings for the relief of those whom they had never seen, but who were their fellow disciples in the kingdom and patience of Jesus Christ. This is a case in point: When a horde of African barbarians had captured a large number of Christians in Numidia, and the churches to which they belonged were unable to raise the ransom money demanded, they sent a delegation to Carthage where Cyprian was chief pastor, who at once took up the case, and never relaxed his efforts till he had collected about four thousand dollars which he forwarded to the Numidian churches, with letters of condolence and good cheer. These are some of his words: "In cases like these who would not feel sorrow, and who would not look on a brother's sufferings as his own? As the apostle says, when one member suffers, all the

members suffer with it. Therefore we must consider the captivity of our brethren as our own captivity. We must see Christ in our captive brethren, and redeem him from captivity who redeemed us from death." How suited to our own times and duties, this admirable sentiment.

As might be supposed, their charities to the persecuted, and to the sick, were unremitting and almost unbounded. They would go to the dungeons of their imprisoned brethren, and when denied entrance would lie for days and nights outside the walls, waiting with clothing, beds, fuel, food, to minister to their comfort, and when admitted, would kiss their chains, wash their feet, and nurse their illnesses with tenderest care. When Christians were enslaved and sent to toil in unwholesome mines or to labor on the other public works like beasts of burden, their brethren would visit them for sympathy and relief, at every hazard, often themselves being doomed to the same fate when detected by the oppressors. Space would fail us to relate the narratives of such acts of dangerous kindness, or to give any truthful account of their attentions to the sick. These were the especial charge of the female members of the community. Every moment the Christian matron could spare from her own household she devoted to these errands of mercy. In the absence of asylums and hospitals there was a ceaseless call for such ministries. And the highest born and richest of the Christian sisterhood vied with the less distinguished, in fulfilling these sacred trusts. What we have been doing so bounteously for our brave soldiers through the Christian Commission and other agencies, and are beginning to do for the freedmen of the South, was universally done by the church of the first centuries for all classes of distressed Christians. By and bye, new orders of persons, male and female, arose to meet the increased demands of these charities. In Alexandria, at one time, six hundred had charge of the sick and dying. When the frequent plagues and pestilences broke out in city or country, it was the signal for multitudes of these helpers to hasten thither with money, and every kind of supply, to relieve the evil. Nor were these merciful offices confined to the Christians. While the heathen fled in dismay from their own stricken households, or looked on with stoical apathy, the Christians would bury the



dead pagans and succor the living. When the plague raged in Carthage, Cyprian urged his flock to take care of foes as well as friends. "If," said he, "we only do good to our own people, we do no more than publicans and heathens. But if we are the children of God . . . who spreads abroad his blessings not upon his friends alone, but upon those whose thoughts are far from him, we must show this by our actions, blessing those who curse us, and doing good to those who persecute us."

What we are to learn from these pictures, for our own more thorough and symmetrical manifestation of the Christian social element, is

That all this beautiful life did not spring from natural sources, but from a vigorous spiritual character and experience. There was enough of this to give tone to the church-life of those days. All did not have it; there were hypocrites and backsliders in the church, then as now. But the prevalent spirit was of this eminently religious type. The condition of the church, with respect to surrounding heathenism and persecutions, fostered these virtues, but did not produce them, nor alone could have sustained them. It was a result of the indwelling of Christ in the heart, and of the love of God flowing freely forth to his people. We have known something like it in times of religious revival. The same cause would ever produce similar fruits.

A social element essentially like this is as much needed now as ever. It must have the same origin, and will always have ample opportunities to exercise itself in common things. Modern Christians need a greater fusion of hearts; to be melted and poured together into a closer communion and correspondence of interests. We should not suffer the public provision made for the poor, the sick, the variously distressed, to disincline us to the doing of many personal acts of kindness and helpfulness to these unfortunates. Christ never designed that the church should thus slide off her trust given her by himself, to feed the hungry and clothe the naked. The church is a charitable institution constitutionally, and to forget this practically is suicidal. She would be worth a thousand fold more to herself as well as others, if the old examples of unwearied, social benefaction could again live within her, if not precisely in their an-

cient forms, yet in their ancient spirit, which should be perpetual.

Our easier circumstances, and perhaps our northern temperature have gradually toned us down to a very chilly state of Christian sociality. Our churches have settled into an undemonstrative habit which looks too much like a selfish indifference to the common wants and interests. We do not take time enough for social visiting, and the cultivation of acquaintance. We are reproached for this as being aristocratic and proud. Christian strangers coming to reside in our neighborhoods are not sought out and welcomed as they should be. Instead of taking pains to know them and to introduce them to the circle around them, they are allowed to make their own way, as best they can, to the public regard. How unlike the primitive custom of receiving brethren from abroad! This does not prove that we are not ourselves Christians, that we do not love Christ's followers, that we are not glad of their coming among us; it is not aristocratic pride which locks up our kind words and smiles. The evil we are noting is a habit of social seclusiveness which comes from carrying our domestic and secular industries to excess. We live too much within and for ourselves. Yet there is a vast amount of mischievous intermeddling with others' affairs. This shows that there is time enough for a better kind of social intercourse. Our scandal-mongering ought to give way to a sincere Christian interest and helpfulness. The early habit of the church ought to be revived and reinstated as the rule of social life among Christians. It is wholly practicable, as it is religiously obligatory. The world needs just this everyday, simple, useful exhibition of brotherly love to convince it again that its prevailing spirit is not like that of Christ and his kingdom. His love abounding in the church must again restore these offices of fraternal sympathy and coöperation, if, by our Lord's own test, all men are to know that we are his disciples.

Some of our readers will find an obstacle to the practical and personal application of our subject, in the gradations of social standing which exist in our communities generally, and which do not stop at the boundaries of our churches. These will ask, if our train of thought intends to abolish all class-distinctions in

the Christian state; if the church is meant to be a promiscuous leveller. We suppose not. Christianity is not agrarianism. It does not force nature. There are grounds for some social gradations and classifications among men, lying in the nature of men, and in the rulings of providence. These, of course, are not antichristian. But these are to be judged of under a religious and not a worldly light. The actual groupings and pairings-off of people in our communities are, to a large extent, determined by motives of pride, ambition, personal jealousies and antagonisms, selfish clannishness and partizanship, which certainly are unchristian. The social life of the church does not demand a promiscuous intercourse of its members on all the varied occasions of concourse which are incident to associated living. Common sense and unpervverted constitutional tastes must not be denied a fair exercise here. Such unlimited mingling of social elements from unlike conditions of life would not conduce to the best happiness of either side. Yet, there is a Christian fellowship and coöperation which may be most real and precious, without involving any of this forced and awkward attempt at assimilation. This is what the apostolic epistles continually enjoin. Society and the churches then were full of gradations and inequalities. These were not required to give place to any demand for some impossible equalization of ranks, or amalgamation of interests. The gospel makes no such requisition. It aims to infuse all souls with a common love to the one kingdom of redemption which shall be supreme over all other moving forces, and which shall make all renewed natures so far one, that nothing shall have power to interfere with the sympathies, the kind acts and offices, which Christ calls for between the several members of his own spiritual body.

We add only one other thought: the culture of such a social spirit in our churches would furnish a much needed protection from worldly and evil amusements to which so many of our professedly religious people now resort for pleasurable excitement. The church ought to provide, within the circle of Christian propriety and consistency, all the recreations which its adherents need. It is thus alone that the power of temptation to frivolous and demoralizing pleasures can be neutralized inside the distinctively Christian community. As before suggested,

its social life should draw the world to its association instead of the reverse. If the legitimate working of Christianity can not do this, it is not equal to the duties and trusts of a universal religion. It can do this. It will do this in the days when God shall make Zion the joy of the whole earth.

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### ARTICLE III.

#### SACRED RELICS IN THE PAPAL CHURCH AND THEIR USES.

It is easy to explain the origin of most of the peculiarities of the Roman Catholic church. The human heart gives them birth and nurture and a home very naturally, if one's circumstances of early life be favorable to it. There is no strangeness, no mystery in one's growing up a Papist. Each human heart has in it the germ of most of the inconsistencies and errors that are grouped in that system of religion, and we need only favorable, fostering influences, a genial soil and clime, to develop it.

These facts of human nature, true of any people in any age, explain at once that, to us, very strange feature in the Papal system, the use of relics.

It is well known that there are, in many of the Catholic churches, what are called relics. These are, the bones of saints, being the whole or parts of skeletons, portions of the blood, tears, or garments of our Saviour, of Mary, of his apostles or some early saints, pieces of the cross, thorns of the crown, and a vast variety of other pretended antiquities that were once somehow connected, they suppose, with sacred persons and places and scenes.

As these relics are now made to bear a very important part in the policy and religious ceremonies of the Roman Catholic church, it is proposed to give a brief examination of the history of them.

The origin of the custom of procuring and using relics is sim-

ple and natural. It originates in our reverence for what is ancient, and for what is good. No one can stroll about in Westminster Abbey and give himself up intelligently to the historical associations of the place without paying a kind of deep, awful reverence to antiquity. He stands where kings have been crowned for centuries. He turns his steps but a little and they all lie about him. He goes silently from aisle to aisle in that ancient house of dead men; he gazes on inscriptions, epitaphs, armorial bearings and sculptured devices, and he finds himself in the midst of the wealth, the beauty, the fashion, the mental and moral greatness of many generations. He is side by side with the statesmen, the heroes, the divines, the poets, philosophers and scholars that have been England's strength and pride for so many centuries; and he passes out from those time-hallowed walls with a strong, a reverential, a sacred regard for what is ancient.

And the more ancient the relic, ruin or antiquity, the deeper will be the reverence. Those who have walked about in the exhumed cities of Herculaneum and Pompeii, or among the ruins of Nineveh, are conscious of this fact. With what interest do we preserve anything that once belonged to our Puritan ancestors. What gathering centres of intense interest, as well as of relics, are our Antiquarian Societies. Or if we enter families we shall discover this same reverence for what was once their ancestors'. It may be an antiquated dress, a portrait, jewelry, or silver plate, with their family name. With what care, as something very precious and very venerable, is the sacred volume often handed down from sire to son. The child regards with no ordinary feelings

“The big ha' Bible, ance his father's pride.”

We cherish with more or less devotion any relic we may possess in proportion to the notoriety of the person or place to which it pertained. Could we own it, how should we value the compass that guided Columbus to a new world. How much is thought of a flower or a pebble from the grave of Napoleon, and how many have ranked among their precious things fragments that they have brought from the tomb of an eminent divine or devoted Christian.

Such allusions as these show us how natural and how very easy it is for human hearts to gather and reverence relics of by-gone ages and of eminent or beloved ones among the dead. This common and very worthy feeling of our nature the Papal church has so cultivated to excess, so modified and perverted, as to build up the very absurd and iniquitous system under examination. Several causes united to introduce and establish this system. The Christian church began very early to copy from heathenism and accommodate itself to it. The demigods and hero worship of Greece and Rome and Northern Europe gave place, under the progress of a formal Christianity, to saints and saint worship. And to such an extent has the creation of saints been carried that in 1847 there were eleven hundred and twenty-eight entered in the Romish calendar, who have their annual festivals. From the worship of the saint it was a very easy and natural process to give undue reverence to any relic of the saint.

Another cause had its influence. In the exceeding ignorance and almost barbarism of portions of the Christian church, it was supposed that a certain virtue or power remained in the body after the soul left it, so that it was able to work the same wonders that it did when a soul animated it. They strengthened themselves in this false philosophy by a false understanding and perverted use of the account of the effect of Elisha's bones on the dead body that was thrust into the sepulchre of the prophet. 2 Kings, xiii. 21. To the same end they misconstrued and misused the "special miracles" wrought by means of the aprons and handkerchiefs from the body of Paul. Acts xix. 11, 12. It was a gross mistake, or very crafty deception founded on this passage, that led the Papal church to gather so many relics other than bones of saints.

Some refer the origin of the practice to Egypt, where they were accustomed to embalm and keep near to them the bodies of friends and distinguished persons. Christians adopted this practice and preserved the bodies of saints and martyrs. At length they began to place them in the churches. To the belief already common in the fifth century that martyrs could act as intercessors in heaven, they added the heathen notion that the

souls of the departed were wont to linger about their mortal remains. Hence the preservation and use of those remains.\*

But from whatever cause or combination of causes the system took its rise, its increase and strength were mainly owing to the intrigues of the clergy. They saw that the people could be deceived in this thing, and they saw, too, with their accustomed foresight, that this use of relics would enhance very much the power and wealth of the church, and so they left untried no means, honest or dishonest, to procure any and all kinds of relics, and then with them they wrought their "lying wonders." The origin and growth of the system, like any great system of error, was obscure and imperceptible. It came gradually over the Christian church with those other twilight shades that heralded and soon deepened into the midnight of the dark ages.

The number and variety of relics in the Roman church are very great. We by no means propose to give a complete list. Their number and constant increase make this an impossibility. Moreover the formation of a full catalogue of these strange spiritual treasures can not be made for the reason that many old ones are constantly disappearing while new ones are yearly added. It is the custom of a church having relics to expose, in some public place in it, a list of the same, as a merchant hangs out paste-board signs of his wares. This list is sometimes cut in marble or metal, and sometimes it is made out on parchment, or even printed, as a hand-bill, on common paper. This various method of advertising the relics shows that some are far less permanent than others. This is easily explained. When the novelty of a new relic has passed away, or the fraud by which it has been procured, has been exposed, or when the impositions by which the people through it have been deceived, have been made known, that relic becomes worthless, and so its name disappears.

We propose to mention only relics enough to give a sample of their kinds and number, though the list might be enlarged indefinitely. And it seems very fitting to introduce this list by mentioning the relics now or recently preserved and used in the city of Rome itself. By so doing it will be seen that we are

\* *The History of Romanism*, etc. By the Rev. John Dowling, D.D. New York. 1845. pp. 94, *et seq.*



not recalling something antiquated and obsolete, that had being and use in the distant, and ignorant and dark days of the Romish church, but something that has present existence and influence in that church, and that too at its very head of knowledge and power and light, Rome itself.

We first make use of lists that were publicly exposed in the churches in Rome and copied in the years 1843, 1844, and 1846, by the Hon. J. W. Percy.\*

One of the churches in Rome is called The Church of the Sacred Cross. On the right of the altar hangs a parchment giving the names of the relics preserved in that church. We quote a few of them :

“The finger of St. Thomas, apostle, with which he touched the most holy side of our Lord Jesus Christ, after his resurrection.” “One of the pieces of money with which it is believed the Jews paid the treachery of Judas.” “A great part of the holy veil and of the hair of the most blessed Virgin.” “A mass of the cinders and charcoal, united in the form of a loaf, with the fat of St. Lawrence, martyr.” This St. Lawrence was a deacon at Rome, and suffered martyrdom under the persecution of Valerian, A.D. 258, by being roasted to death over a slow fire on a huge gridiron. “One bottle of the most precious blood of our Lord Jesus Christ.” “Un'altra piena di latte della Bma. Vergine.” “The stone on which the angel stood, when he announced the great mystery of the incarnation to the most blessed Virgin.” “A little piece of the stone where Christ was born.” “A little piece of the stone where sat our Lord Jesus, when he pardoned the sins of Mary Magdalene.” “The stone where the Lord wrote the Law, given to Moses on Mount Sinai.” A portion “of the cotton with which was collected the precious blood of our Lord Jesus Christ.” “Of the manna with which God fed the Hebrew people in the desert.” “A portion of the rod of Aaron, which flourished in the desert.”

In the church of St. Cecelia hangs a parchment tablet with the following :

“The great toe of the foot of St. Mary Magdalene.” Some “of the milk of the blessed Virgin Mary.” Some “of the thorns and sponge.”

\* Romanism as it exists at Rome. Exhibited in various Inscriptions and other Documents in the Churches and other Ecclesiastical places in that city. Collected by the Hon. J. W. Percy, and Edited by J. O. French. London : Seeley, Burnside & Seeley, Fleet Street. 1847.

In the vestibule of the church of St. Cosmo and Damian are preserved, according to a parchment list of the relics of that church :

“One bottle of the milk of the blessed Virgin Mary.” A part “of the house of St. Mary Magdalene, and of St. Zachary the Prophet.”

In the church of St. Prassede, on either side of the railing of the high altar, are marble slabs, bearing the names of these relics :

A portion “of the comesia of the blessed Virgin Mary,” “of the rod of Moses,” “of the ground upon which our Saviour prayed before his passion,” “of the reed and sponge with which they gave to drink to our Lord Jesus Christ,” “of the heads of St. Peter and St. Paul,” “of the relics of St. John the Baptist,” “the image of the Saviour which St. Peter the apostle gave to Pudentius, the father of St. Praxede,” “three thorns of the crown of our Lord Jesus Christ,” a part “of the napkin with which our Lord wiped the feet of his disciples,” “of the clothes in which the Lord Jesus was wrapped at his nativity,” “of the garment without a seam of our Lord Jesus Christ,” “of the stone with which St. Stephen, protomartyr, was stoned,” “of the reed in which was placed the sponge full of vinegar and gall, with which they gave to drink to our Lord Jesus Christ.”

In the adjoining chapel is the column to which our Lord was bound when he was scourged by order of Pilate.

In the church of S. Maria Transpontine, on the left, is an altar, on each side of which is a marble column, set in wood. Under one of these is inscribed as follows :

“This is that column to which St. Paul was bound, scourged and beaten by Nero the Emperor.” The other is the column of St. Peter. In the sacristy near by is a list of relics, one inscription of which runs thus : “Upon the altar of the columns, on the highest part, . . . is the image of Christ, which spoke to the Apostles while in torments.”

In the church of S. Maria, near the side entrance, are the base and feet only of a marble statue. Between the feet is the following inscription :

“This is the stone upon which angels were seen kneeling at the martyrdom of St. Peter.”

On the left of the entrance of the church of St. James Scossa Cavallo, is the following inscription on a square block of stone :

“Upon this stone, according to the ancient tradition of historians, brought hither by Helen, the Empress, Abraham placed his only son Isaac, to be sacrificed according to divine command.”

Over the high altar in the church of St. John Lateran hangs the following :

“Relics which are preserved in this tabernacle. Part of the arm of St. Helen, mother of Constantine, the Emperor, founder of the most holy Basilica. Part of the bones of Maria Salome, mother of St. John, the apostle and evangelist. A finger of St. Catharine of Sienna, virgin, and of the bones of St. Mary Magdalene, and of St. Mary the Egyptian penitent. Of the bones and the veil of St. Barbara, virgin and martyr. Part of the fingers of St. Joseph of Lionessa, priest of the order of Minor Capuchins, confessor. Part of the brain of St. Vincent of Paul, . . . and part of the bones of St. Francis, confessor royal. Of the blood and interior of St. Philip Neri. . . . The head of St. Zachary, confessor, father of St. John Baptist. Of the blood of St. Charles Borromeus, cardinal, bishop and confessor. The head of St. Pancratius, martyr, from which for three days and three nights blood flowed copiously, while this most holy Lateran church was a prey to the flames. Of the bones of the saints, Pope Alexander, Evenzius, Theodulus, Sabina and Serapia, martyrs. Of the bones of St. Lawrence, martyr. Cup in which St. John the apostle and evangelist, by command of Domitian the Emperor, drank poison without receiving injury, which afterwards being tasted by his attendants, at the instant they fell dead. Garments of the same St. John, which placed upon those who were dead by poison, immediately they returned to life. Part of the chain of St. John Baptist, forerunner of our Lord Jesus Christ. Part of the chain, bound with which the same St. John came from Ephesus to Rome. Part of the bones of St. Andrew, apostle. Of the hair and clothing of the Mother of God, Mary. Of the cradle in which was placed our Lord Jesus Christ in the stable. Of the napkin with which our Lord Jesus Christ wiped his most holy hands after the Lord's Supper. Of the cloth with which our Lord Jesus Christ wiped the feet of the apostles. Part of the column to which our Lord Jesus Christ was bound in the prætorium of Pilate, and was most cruelly beaten. One of the thorns of the crown which was placed on the adorable head of our Lord Jesus Christ. Purple gar-

ment with which our Lord Jesus Christ was clothed in mockery, in the palace of Pilate, which is still sprinkled with some drops of blood. The veil of the head of the most blessed Virgin Mary, with which the same succeeded, with difficulty, in covering the nakedness of her only son, while he hung on the wood of the cross, still sprinkled with some drops of blood. Napkin with some marks of blood, which was on the head of our Lord Jesus Christ, whilst he lay in the tomb. Table made of the ashes of many martyrs, in the middle of which is a portion of the wood of the cross of our Lord Jesus Christ. Blood and water which came out of the side of our Lord Jesus Christ, whilst he hung already dead on the wood of the cross." The table of the Last Supper is also in this church.

Among other relics at Rome of rare virtue and worth there are several paintings, said to have been executed by Luke the evangelist. Of one of the Virgin the following inscription is given: "The work of Luke and of Light. The Virgin whom you behold on the altar dispelled, when carried in procession, a black pestilence from the city."

On the right hand as you enter the church of St. Dominic and Sixtus, the following inscription may be read on a marble slab. "Here at the high altar, is preserved that image [picture] of the most blessed Mary, which being delineated by St. Luke the evangelist, received its colors and form divinely. Long venerated in the East, it at length, by celestial disposition, an angel being the bearer, came to the city," &c., &c.—Percy's Romanism, 74—91.

Between the Church of the Holy Cross and St. John Lateran in Rome, is a sacred building containing three flights of steps. The middle one is called The Holy Staircase. It consists of twenty-eight marble steps, and for protection against the wearing of the devout multitude constantly passing over them on their knees, they are covered with boards. These, they say, are the steps by which Christ ascended to the judgment hall of Pilate, and they still show traces of his most sacred blood. \*

Such are some of the relics now preserved and used in several of the churches in Rome. They are indicative of the soundness of the heart of this great spiritual body, the holy

\* Rome Pagan and Papal; By an English Resident in that city. London: Hamilton, Adams & Co. 1846. p. 80. Also, Percy, p. 46.

Catholic church. The simple name and nature of some of these relics, mentioned without note or comment, cast a flood of light on this huge system of temporal and spiritual imposture.

We are, therefore, the more willing to enlarge this paper by mentioning some that are found, or have been, in other places than Rome. We shall give the names without much reference to the time when such relics were exposed, and not always giving their location, yet in no case giving the name of a relic unless the reference be supported by good historical authority. The various methods by which this religious Museum, this spiritual Curiosity Shop, of the Papal church has been filled, methods more curious and interesting often than the relics themselves, and the uses to which they are put, will furnish topics of instruction and entertainment if our limits allow.

In several Catholic churches they hold with great watchfulness and veneration the pocket handkerchief bearing on it the true image of the Saviour. Their account of its origin is as follows: "As our Saviour was carrying his cross to Mount Calvary and sweat ran from his face like drops of blood, a pious woman . . . wiped it with her handkerchief; upon which our Saviour to reward her piety, left imprinted the true image of his countenance. Hence the image is called commonly among them the Veronica. In lapse of time it has so multiplied itself that the identical handkerchief is shown at St. Peter's and at St. Sylvester's in Rome, at Turin, at Genoa and at Besancon.—Bower's Popes, II: 548. Mosheim, *Eccl. His.* II: 146, note 24. Dowling, 101.

We may add here that it is no anomaly in Romanism to find the very same relic in many different places at the same time. For examples, they have for adoration the body of St. Andrew at Constantinople, at Amalfi, at Toulouse, in Russia, in Armenia, besides a sixth and extra head at Rome. The body of St. James is at Compostella, Verona, Toulouse, Pistoie and Rome, with one extra head in Venice and a seventh in the Abbey of Arras in France. St. Peter has one body at Rome, one at Claude and one at Arles in France, besides one finger in the monastery of The Three Churches in Armenia, a thumb at Toulouse and three teeth at Marseilles. St. Luke has eight

bodies, St. Paul eighteen and St. Pancratius thirty, in as many different cities.—*Bib. Sacra*, V : 619.

In the church of St. Mary of the Footprints, at Rome, in the middle of the church, on the floor, with an iron grating over it, is a representation of the footprints of our Saviour. The account given of it is, that once as St. Peter was fleeing from persecution at Rome, the Saviour met him and persuaded him to turn back. On Peter's being persuaded, the Saviour turned away leaving his footprints in the rock where he stood. The original rock is said to be in the church of St. Sebastian.—Percy, 86.

When William the Conqueror meditated the invasion of England and the claiming of the English crown as his lawful right, he sought, like a true papist, the approval and benediction of the Pope, Alexander II. The Pope pronounced Harold, the legitimate king, a perjured usurper, approved the claim and plan of William, and the more to encourage him in his enterprise "sent him a consecrated banner, and a ring with one of St. Peter's hairs in it."—*Hume's Eng.* So it would seem that from the battle of Hastings, 1066, to the present day, the destinies of England have been suspended on a solitary hair of St. Peter.

Sometimes a church or monastery is fortunate enough to obtain a relic of more than human origin. We have already mentioned such, e. g., the stone on which the Lord wrote the Law for Moses, now in the church of the Sacred Cross at Rome. A singular relic of this nature was to be seen a few years since in that Palace-Convent of Spain, the Escorial. This Catholic pile was built in honor of St. Laurentius who suffered martyrdom as we have described under Valerian. It is built in the form of a gridiron inverted, in honor of the saint who suffered on that instrument. It is of hewn granite, seven hundred and forty-four feet by five hundred and eighty, with a cornice sixty-two feet high and towers more than two hundred. It was twenty-two years in building, at a cost of fifty millions. The monks here formerly had an immense quill or feather three or four feet long, said to have fallen from the wing of the angel Gabriel when he announced the birth of Christ to the shepherds. It was kept with great care and much perfumed on a silken

cushion.\* We may here add that the stone on which that saint was laid, after he was broiled, is now preserved in the church of St. Lorenzo at Rome; and the coals over which he was broiled have been precious relics in some churches.—M'Gavin's Protestant, I: 387; Neal, *His. Puritans*, I: 135; Rome, Pagan and Papal, p. 83.

In time past there were what were called the Glastenbury relics, and among them the identical stones which the devil tempted Christ to turn into bread.—M'Gavin's Protestant, I: 387. In the Abbey of the Trinity, Vendome, France, they have what is called the holy tear. The tradition is that when the Saviour wept at the tomb of Lazarus an angel saved his tears in a crystal vial, and afterwards gave them to Mary Magdalene. After many adventures among friends and foes, and through perils of battle among the Turks, the precious relic came to its present resting place.—M'Gavin, I: 391.

When the Reformation swept over England and Scotland large quantities of these sacred treasures were discovered in the churches and monasteries. Under the order of Henry VIII. for the examination and suppression of the monasteries, strange disclosures were made. The commissioners, says Neal, found portions of the Virgin Mary's milk in eight places, the coals that roasted St. Lawrence, and an angel with one wing, that brought into England the head of the spear that pierced the side of the Saviour.—*His. Puritans*, I: 35.

In the cathedral at Glasgow were found five silver caskets with these contents: (1) Some hair of the Virgin, (2) A part of the hair cloak of St. Kentigern, of the scourge with which he beat himself, and of the scourge of Thomas à Becket, (3) a piece of St. Bartholomew's skin, (4) a bone of St. Ninian, (5) a piece of the girdle of the Virgin, also a bone of St. Mary Magdalene, four vials of the Virgin's milk, and a piece of the manger in which Christ was laid, six hides [bags] containing very precious relics, two linen bags filled with saints' bones, and a vast quantity of small relics in a wooden chest.—M'Gavin, I: 395.

During the wars waged between France and the East in the

\* *Sketches of Foreign Travel and Life at Sea.* By the Rev. Charles Rockwell. 2 vols. Boston: 1842. Vol 1: 297, 8.



thirteenth century, the Emperor of the East in his straitened circumstances for funds found it necessary to pawn the sacred relics of Constantinople that he might raise money. Among the articles thus disposed of by himself and his barons, and which eventually came into the Holy Chapel of Paris, were the entire crown of our Saviour, a portion of the cross, his infant linen, the lance, the sponge, the cords with which he was bound, the rod of Moses, and a part of the skull of St. John the Baptist.—Guizot's Gibbon, II : 378.

It is well known that St. Dominic was the founder of the Inquisition, that terrible instrument of blood and agony. "One of the most celebrated images in Italy is that of St. Dominic of Surriano in Calabria, which, as their historians testify, was brought down from heaven about two centuries ago, by the Virgin Mary in person, accompanied by Mary Magdalene and St. Catharine."—Dr. Middleton, quoted in *The Protestant*, I : 363.

Some of the relics are of the most trifling and paltry kind. So great at times has been the passion with the Papists for any thing from the Holy Land, that large quantities of earth were actually brought from Palestine to Europe ; this dirt was bought and sold at enormous prices, and used for various religious impositions. The same use was made of the oil from the lamps that were kept perpetually burning in the tombs of saints. The smallest particles of a relic were esteemed invaluable and all-powerful. So when Constantia, who was building St. Paul's at Constantinople, wrote to Gregory the Great for some portions of the bodies of St. Peter and St. Paul to deposit in her new church, he replied that it would be impossible to take any thing from those bodies. He says to her that some workmen lost their lives by simply looking on the body of St. Lawrence when they were making repairs near his tomb. After this he adds :

"Be it then known to you that it is the custom of the Romans, when they give any relics, not to touch any part of the body. Only they put into the box a piece of linen, called brandeum, which is placed near the holy bodies. Then it is withdrawn and shut up with due veneration in the church which is to be dedicated, and as many prodigies are then wrought by it as if the bodies themselves had been carried thither. Whence it happened in the time of St. Leo, as we learn from our ancestors, when some Greeks doubted the vir-

ture of such relics, that Pope called for a pair of scissors, and cut the linen, and blood flowed from the incision. And not only at Rome, but throughout the whole of the West it is held sacrilegious to touch the bodies of the saints, nor does such temerity ever remain unpunished. . . . But that your religious desire may not be wholly frustrated I will hasten to send to you some part of those chains which St. Peter wore on his neck and hands, if indeed I shall succeed in getting off any filings from them. For since many continually solicit as a blessing that they may carry off from those chains some small portion of their filings, a priest stands by with a file, and sometimes it happens that some portions fall off from the chains instantly, and without delay; while at other times the file is long drawn over the chains, and yet nothing is at last scraped off from them."—Gregory's Epistles, Lib. 4, Epis. 30.

But it must have been only early in the history of the Papal church that the bodies of the saints could not be touched without danger. Since the times of Gregory there has been such a traffic in holy bones, such transfer of them from church to church and such use of them in public processions, that the saints have become accustomed to the touch of men. It was not longer ago than 1848 that there was a great procession and rejoicing in Rome over the recovery and restoration of the skull of St. Andrew. It had been stolen by some one, but yet it is not recorded that the thief was struck dead by St. Andrew for stealing his head.—N. Y. Observer, Feb. 24, 1849.

We have already alluded to the existence of the garments, tears and blood of Christ in several Papal churches. The monks of St. Medard de Soissons, France, pretended to possess a tooth of our Lord with which they wrought miracles.—D'Israeli's *Curios.*, Art. Relics of Saints.

Such was the passion for possessing these relics during the dark ages that Canute, the Danish king of England, commissioned his agent at Rome to purchase the arm of St. Augustine for the enormous price of one hundred talents of silver or one of gold.—*Ibid.*

Lord Herbert in his *Life of Henry VIII.* notices the great fall in the price of relics at the breaking up of the monasteries. His lordship says: "The respect given to relics and some pretended miracles fell, insomuch as I find by our records, that a piece of St. Andrew's finger, covered only with an ounce of

silver, being laid to pledge by a monastery for forty pounds, was left unredeemed at the dissolution of the house; the king's commissioners, who upon surrender of any foundation undertook to pay the debts, refusing to return the price again."

Henry III. of England was much affected by the superstition of his times in regard to relics. He once summoned of his great men a large assembly to London, exciting greatly their curiosity and drawing a large multitude. He then informed them that he had received from Jerusalem, under the seal of the patriarch of the Holy City, a vial of the precious blood of Christ shed on the cross. He ordered a procession for the day following, and the historian adds: "Though the road between St. Paul's and Westminster Abbey was very deep and miry the king kept his eyes constantly fixed on the vial. Two monks received it and deposited the vial in the Abbey, which made all England shine with glory, dedicating it to God and St. George."—*Ibid.*

Stephens, an old writer, makes record that "a monk of St. Anthony having been at Jerusalem, saw there several relics, among which were a bit of the finger of the Holy Ghost, sound and entire as it had ever been, the snout [nose] of the seraphim that appeared to St. Francis; one of the nails of a cherubim; one of the ribs of the *verbum caro factum*; some rays of the star which appeared to the three kings in the East; a vial of St. Michael's sweat when he was fighting against the devil; a hem of Joseph's garment which he wore when he cleaved wood. 'All of which' says the pious follower of St. Anthony, 'I have very devoutly brought home with me.'"—*Ibid.*

But we have already done enough and more than enough to accomplish the design of this paper, that is, to furnish a sample of the relics that have been and still are preserved and used in the Papal church. Yet must we conclude our circuit of gleaning where we began it, at Rome.

In 1729 Dr. Congers Middleton, an eminently classical English scholar, visited Rome for the purpose of making classical and antiquarian researches. He visited one church called "At the Three Fountains," of which Baronius and Mabillon, two eminent Romish writers, give the following account. On the spot where this church stands, St. Paul was beheaded. At the time of his execution milk only issued from his veins. His head, as

soon as severed from the body, made three bounds or leaps, causing a spring of living water to boil up at each of the three places where the head touched. The springs continued to flow, and the water, as they assure us, has the plain taste of milk. In another of the churches they had a picture of the Virgin,

"Which, as their writers affirm, was brought down from heaven with great pomp, and after having hung awhile with surprising lustre in the air, in the sight of all the clergy and people of Rome, was delivered by angels into the hands of Pope John the First, who marched out in solemn procession, in order to receive this celestial present." "They have another church built in honor of an image which bled very plentifully from a blow given to it by a blasphemer." "They show, too, an image of our Saviour, which for some time before the sacking of Rome, wept so heartily, that the good fathers of the monastery were all employed in wiping its face with cotton." —Middleton's Letters from Rome.

We have already given the names of many relics that were in St. Peter's at Rome, according to a list of the same exposed and copied in 1847 and earlier.

It will be very fitting to close the selections that we make by quoting from the lists exposed in the same church nearly a century earlier, that is, in 1753. We hope to be excused for mentioning some of the items of this list, since, for a clear understanding of the nature of the Papacy and of its methods of imposition it is necessary to give historical, well authenticated facts faithfully.

"The cross of the good thief, somewhat worm-eaten. Judas' lantern, a little scorched. The dice the soldiers played with, when they cast lots for our Saviour's garment. The tail of Balaam's ass. St. Joseph's axe, saw and hammer, and a few nails he had not driven. St. Anthony's millstone on which he sailed to Muscovy. . . . Part of the wood of the cross, a little decayed, and a nail of the same. . . . Part of the manna in the wilderness, and some blossoms of Aaron's rod. The arm of St. Simeon, ill kept. The image of the blessed Virgin, drawn by St. Luke, the features all visible; one of her combs, and twelve combs of the twelve Apostles, all very little used. Some relics of Abraham, Isaac and Jacob. The arm and some part of the body of Lazarus; ill kept and smells. A part of the body of St. Mark, and a part of his gospel of his own handwriting, almost legible. A finger and an arm of St. Aun, the

blessed Virgin's mother. A piece of the Virgin's veil as good as new. The staff delivered by our Lord to St. Patrick, with which he drove all the venomous creatures out of Ireland. Some of St. Joseph's breath, which an angel enclosed in a phial, as he was cleaving wood violently." This last was long adored in France; thence it went to Venice, whence it was brought to Rome. "A piece of the rope Judas hanged himself with. Large parcels of the blessed Virgin's hair." Propriety forbids us to complete this quotation.

Sometimes a copy or *fac simile* of a relic is used for the relic itself. For example, Mr. Percy procured there the representation of the sole of a shoe. It was edged at the margin with a glory, had a star at the toe and the following inscription within :

"Hail Mary, Most Holy, Virgin Mother of God. The true measure of the foot of the most blessed Mother of God, taken from her real shoe, which with the highest devotion, is preserved in a monastery in Spain. The Pontiff John XXII. conceded three hundred years of indulgence to whosoever shall three times kiss this measure, and at the same time recite three *Ave Marias*, the which also was confirmed by Pope Clement VIII. the year of our redemption 1603. This indulgence not being limited in respect to number, may be acquired as many times as shall be desired, by the devotees of the most holy Mary, Virgin. It may be applied to the souls in purgatory. And it is permitted, to the greater glory of the queen of heaven, to take from this measure other similar measures, the which shall have the same indulgence. Mary, Mother of Grace, pray for us."—Percy's Rom. 127, 128, and Appendix, 276.

If it is surprising that the Romish church should make such a gathering of bones and other sacred relics, the use to which they are put is still more so. While we can for a little time allow a wide margin for superstition in half-civilized and very ignorant communities, it is quite beyond our comprehension how leading minds, cultivated and scholarly, in this church, can defend and encourage such a use of sacred relics as we are about to illustrate by well accredited facts. Sometimes those two leading Basilican churches in Rome, St. John Lateran, and the Holy Cross in Jerusalem, will be filled and refilled and thronged for hours by the human tide of devotees, pressing to kiss a bone of the patron saint of the church, that so they may gain special favors from that saint.—Bib. Sacra, 5 : 616.

"I never can forget a peasant whom I one day watched as he ascended these steps, [the Holy Stair-case] four or five times in a state of the deepest dejection, at each step pausing to repeat some devotions. . . . I learnt that the poor fellow on the previous night had lost his father, and was performing this labor of love in the hope of delivering his soul from purgatory."—*Rome Pagan and Papal*, p. 81.

So Pope John XXII. granted an indulgence for ten thousand days to any one who would repeat the following prayer to the Veronica, or imprinted image of Christ :

"Hail, holy face of our Redeemer, printed upon a cloth as white as snow ; purge us from all spot of vice, and join us to the company of the blessed. Bring us to our country, O happy figure, there to see the pure face of Christ."—*Bower's His. of the Popes*, 2 : 549.

When Raymund, Count of Toulouse, was about to enter on that terrible crusade against the Albigenses, he made oath upon the relics of the saints that he would pursue them with fire and sword till they were converted or exterminated.—*Ibid.* 2 : 545. Under such strange oath he went forth and

" rolled  
Mother with infant down the rocks. The moans  
The vales redoubled to the hills, and they  
To heaven."

So " King Meurig and Cynfeddw met together at Landaff in presence of the bishop Oudoceus, and with the relics of the saints lying before them, swore to keep peace with each other."—*Book of Landaff*. *Lingard's Anglo-Saxons*, 1 : 363.

Gibbon relates the story of the wonderful qualities of the relics of St. Stephen, the protomartyr, " the minute particles of which, a drop of blood, or the scrapings of a bone, were acknowledged in almost every province of the Roman world, to possess a divine and miraculous virtue." When first disinterred they " instantly cured the various diseases of seventy-three of the assistants."—*Decline and Fall of Rom. Emp.*, Vol. 1 : chap. 28. The same historian details the financial transaction of borrowing thirteen thousand one hundred and thirty-four pieces of gold on the credit and pawn of the crown of thorns.—Vol. 2 : chap. 22. "The bones of Martyrs and the sign of the cross," says Mosheim, *Eccles. His.* 1 : 343, "were supposed to be the most sovereign remedy against the assaults of demons

and all other calamities, and to have power not only to heal diseases of the body, but likewise those of the mind." Vaughan in his *Life of Wicliffe*, p. 86, gives a graphic account of the pecuniary uses to which relics were put by the priests in the days of that early reformer.

Lingard, the Romish historian, in the work already quoted, says: "The veneration of relics was diffused as far as the knowledge of the gospel; and their presence was universally deemed requisite for the canonical dedication of a church or an altar."—*Anglo-Saxons*, 2: 96.

But it may be thought by some that this superstitious use of relics to avert pestilence and other calamities, heal diseases, cast out devils and release souls in the pains of purgatory, was peculiar to past and dark ages, and no longer prevails. We therefore illustrate further the superstition as posted and practiced but a few years ago and even now at Rome.

Tablets are suspended over the high altar in the Church of St. John Lateran, one of the leading churches in Papal Christendom, that "indulgence plenary and daily" is granted to those who venerate the image of Christ in it. "Those who shall on their knees ascend devoutly the staircase called Holy, composed of twenty-eight steps, . . . shall acquire various indulgences in ascending each of the steps, as is read on the table here affixed."—Percy, pp. 32—6.

These are the steps that Luther was painfully and sorrowfully ascending when the Spirit sounded in his troubled soul the key note of the Reformation and of the gospel: "The just shall live by faith." In the church of St. Cosmo and Damian there hung at the same time this notice: "Leo XII. grants the indulgence of one hundred years and as many quarantines, to all those who shall devoutly visit the churches in which shall be exposed the holy relics; to be applied in suffrage of the dead."—*Ibid.* p. 52.

Over the door of the Chapel, "Domine quo Vadis," was this inscription:

"Stop, O Traveller, and enter into this holy temple; for you will find there the foot-print and image of our Lord Jesus Christ, when he met with St. Peter, who was flying from prison. Alms are requested for wax and oil for the liberation of some soul from purgatory."—Percy, p. 57.



In St. Peters, in the Chapel of the Pietà, the following inscription is affixed to a spiral column :

"This is that column against which our Lord Jesus Christ leant while he preached to the people, and poured forth prayers to God in the temple, and stood leaning against it, with others standing round. From the temple of Solomon to the triumph of this Basilica here it was placed. It expels demons and liberates those vexed by unclean spirits, and performs many miracles daily."—Percy, p. 88.

A modernized form of this doctrine of relics and a modified use of them are worthy of notice in this connection.

"The practice still prevails extensively in Spain, of burying the dead clothed in the old cast off garments of the friars, as a means of securing for the soul a sure and certain admission into heaven." . . . For "the Virgin Mary appeared to one Simon Stock, a general of the Carmelite order, and promised him that no person should be eternally lost, who should die clothed in the short mantle worn by the Carmelites, and called the scapular. As the friars used thus to make a clear gain of from four to six dollars on each of their old garments, it is not strange that they strove to perpetuate the imposition."—Rockwell, i. 294.

This certainly is an improvement in the doctrine, since it allows the saint to dispose of some of his own relics and to his own advantage ; while his bones will avail just as much for posterity and in purgatory after he has sold at rare profits the garments worn out on them.

We conclude this paper humbled and mortified by the exposition it makes of poor human nature, while we deeply mourn that our divine religion should be so soiled and burdened by human additions.

## ARTICLE IV.

## HINDRANCES TO CIVILIZATION:

OR, SOME DEFECTS IN OUR SOCIAL EDUCATION.

THIS life assumes no real dignity till we confess to our immortality. Our future life ignored, this mortal one is but a preface without its volume, a portico richly wrought, but having adjoining and beyond only sky and cloud. If man live only in this world, then is he only a thinking animal, making instead of receiving his lair and clothing, less prudent in that he toils to lay by what shall never bless him or his, less happy in that he develops passions and longings ever to annoy, never to be satisfied.

And with all her studied and labored acquisitions his companion is less beautiful in form and hues than the flower, less graceful in motion than the swallow, less musical than the birds of song. Man's preëminence over beast, bird or flower, is not conceded without an argument, if his immortality be denied. Without a hereafter, his compound nature, the sensuous and the spiritual, is a vast mystery, and the creative outlay in the noble mechanism and sublime combination of the two, is but a significant index pointing to an approaching blank.

Admission of our immortality is the key that unlocks the otherwise mystery of life, discloses an object worthy that index, and reveals our dignity in revealing our destiny. This truth realized, our mortal life is a preface worthy the volume it heralds, a portico not too labored or costly for the temple of eternity to which it admits us.

That in man, then, which distinguishes him from the mere animal, allying him to God and marking him as immortal, is what claims his first and main thought as an object of development and culture.

The earthy and sensuous, as conjoined to him in his body and associated with him in the external world, should be made, not as primary and ultimate, but subsidiary and auxiliary, to the perfecting of his true worth and consummating of his high des-

tiny. The physical should ever be regarded as the bond-servant of the spiritual, thoughts above things, ideas above dollars, an added science or language more than a new mortgage or mansion. And for the reason that the man proper is the integral, indivisible, thinking self, not the corporal person, or any material possessions, the accident of the moment. A man, strictly speaking, is a reasoning, emotional immortal, not a golden wedge of Ophir. His measure is the compass of his soul, not of his acres. So his prosperity is enlargement of mind and increase of mental treasure, not of his bank stock. And progress in him or society is not more catering to the appetite, more foreign fashions on the person, more gold and silver on the table, more servants around one's carriage, and more temptations and facilities for luxury, indolence and uselessness. Progress is rather the pushing of thought farther and farther along the line of the true, the pure, the beautiful. It is making the mental and moral Ultima Thule of our fathers the nursery and play ground of our children.

If these things be true, then have we before us the true aim and compass of civilization. It is the exaltation to supremacy of the mental and moral in man over the physical. It determines the value of all things worldly as they promote this process. It grades a man by his attainments in it, and promotion of it. It chronicles progress by the increase of noble, true thought and pure feeling. It marks that as our best society where the greatest minds and best hearts congregate, where ideas rare, abundant, elevating, are the feast and the dessert, and where a new book of a royal thinker is more thought of than a new bonnet of a court milliner.

We have thus prepared the way to pass certain strictures on our present systems of education. We use the term, systems of education, not as limited to any academic or professional course of study, but in a more extensive sense, as embracing those influences that mould and give character to society. The community is, so to speak, a monitorial school, in which all are both teachers and learners. We are taught by those above us, and transmit the teaching to those below. These social, educational influences, are wide in their scope, potent in their force, and some of the existing ones very sad in their fruits. Hence

the need, imperious, yet painful, to point them out with a warning hand.

"Briefly and gently let the task be tried,  
To touch some frailties on their tender side."

—Astræa, p. 22.

The current of social influence is too earthy, too strong toward materialism. The relative position of the mind to the body is inverted. The sovereignty of the former is usurped by the latter, so that what should have been the menial has become the master.

Life, instead of being a means for an immortal, is used as an end for a mortal. The grand ultimatum, with vast numbers, seems to be, the luxuries of the table, the mad chase after pleasure, the extravagances of the wardrobe, the show and glare of equipage, the eclipsing brightness of display in society, elegant and luxurious indolence, or the ponderous, solid name of so many tens of thousands. In all which the intellectual, the moral and perpetual, are no aim, end, or coveted fruit. There is no hint in it that the mind is the man, and that he is an immortal. It is but a daintier morsel for an epicurean stomach, a gaudier plumage for the aristocratic peacock, a livelier frolic for the ape, a wider range for the lion, when he goes on change.

How foreign all such tendency and life from man's nature and evident destiny, as allied to the spiritual and divine. It is an utter perversion of things temporal. They are furnished as means to elevate, not depress and enslave. They are stepping stones, a stairway, to something higher. Our creator gives them as a ladder from above to aid us in rising, while we, child-like, play on its rounds till the deep evening of life. Burns has expressively called man "a compound of dirt and deity." In the manner of life we have indicated how does the former preponderate!

Take the simplest manifestation of this frivolous life, pleasure-seeking. What multitudes are mad on mere enjoyment. Toil and denial for a portion of time are made auxiliary to it, money subsidiary; health, Christian virtues and manly excellences, are sacrificed to it, while mental acquisitions are put at a greater remove than secondary. In the more public display

of this passion, society shows itself in two populous waves. In the pleasure-seeking season of summer, it flows abroad, leaving home deserted. Then our cities and towns are borne on its surging crest to the mountains, the springs, the seaside. Not only the mansion, but the office, the store, the bench, the anvil, the loom, the plough, lose for a time their attendants.

Houses are given up to domestics, counting-rooms to a forlorn partner and one clerk, and churches to the sexton, while the dying depart uncomforted, and the dead beg for burial at the hands of strange ministers. Eddying, playing and sparkling till it is weary, the troubled wave, languid and turbid, returns. Soon begins the gay season for revels, routs and parties, theatres and concerts, lectures and the opera, with spasms in religious life for those who have an intermittent or winter piety. Thus with many passes the circling round of the seasons. For this they toil, if toil they must; for this they live. And for this multitudes of our youth are being educated. Enjoyment is the aim. Pleasure that is found only in the throng, evanescent as the bubble, bursting at touch, joy that the multitude make, this is the hot pursuit. They would go somewhere, see somebody, or something. With such, home happiness, the clustering gladnesses of the hearth-stone, are mythological, traditionary, antiquarian. How little noble thought, mental acquisition, elevating emotion, in all this wild wandering for excitement and pleasure. How unseemly for one whose peculiar, crowing idea is, 'I am an immortal,' to sport life away thus in flitting, trivial enjoyment. Yet in this giddy whirl of exciting, ever varying pleasure, what treasure and time are squandered, what minds perverted, dwarfed, what habits and passions developed, eclipsing the divine original and shaming one's destiny. Yet, with those who aim to lead society, this passion has become as a household regulation, and an element of existence. If they are not recovering from some recent dissipation, or preparing for some approaching one, then are they ready to die of quiet and dulness.

Another form of this same passion for present enjoyment is seen in our making so much tributary to the luxuries of the table. Not long since, on an outlay of four hundred thousand dollars, a hotel was opened in one of our principal cities, unri-

valled in the world for its splendor in general, but for the luxuries of its table in particular. Its "bill of fare" was an elegantly bound volume, offering to its hungry guest five hundred different dishes! It was a shrewd investment, whose high per cent. return was felt to be guaranteed by the growing passion for high living. Results have proved the shrewdness of the investment. Eating has become with us a kind of systematic mania. Every land, and all waters, are taxed for our table. Foreign cooks cater to our appetites. Course follows course at the social dinner. An evening entertainment in high life, that is ambitious to be the party of the season, swallows up the profits of the year's business; while the variety and richness of the public table of a fashionable hotel are absolutely enormous. Yet is it a provision demanded by the public appetite. For the first and main question, usually, concerning a hotel or boarding place, is: "Do they set a good table?" How much this question has to do with boarding schools and seminaries, trustees and teachers have good occasion to know. As if man's main characteristic were a stomach, and hence

"this pleasing hope, this fond desire,  
This longing after"—dinners!

Can we be ignorant of the fact that such exaltation of the animal over the immortal is a mark of voluptuousness and sensual decadence in society? Look at Rome. Nursed in poverty, strengthened by toil, and buffeted by all adverse winds, she bred men, and conquered the world. But with conquest came wealth. Then luxury, indolence, effeminacy, ruin. "Luxury," says Juvenal, "more powerful than arms, enslaved the nation, punished the world's conquerer, and avenged the world."—Sat. 6: 291. One of her emperors, Vitellius, was accustomed to breakfast, dine, and sup with different persons, and each entertainment cost his honored host about fifteen thousand dollars.—Tac. 2: 95. At one supper given to the emperor by his brother, two thousand choice fishes and seven thousand fowls were served. An ordinary supper of Lucullus cost about seven thousand dollars, and one entertainment of Caligula was at an expense of three hundred and fifty thousand dollars.—Seneca, *De Consol. ad Helv. matrem*. This was not in the

palmy days of Rome's ascendant in conquests, statesmen and scholars. Men go not from such banquets to the field, the forum, the library, to enhance the prosperity and glory of their country. The words of the historian of the times are in point here.

"Whenever the rich prepare a solemn and popular entertainment; whenever they celebrate, with profuse and pernicious luxury, their private banquets; the choice of guests is the subject of anxious deliberation. The modest, the sober and learned are seldom preferred. . . . At the Roman table the birds, the squirrels or the fish which appear of an uncommon size, are contemplated with curious attention; a pair of scales is actually applied to ascertain their real weight; and while the more rational guests are disgusted by the vain and tedious repetition, notaries are summoned to attest, by an authentic record, the truth of such a marvellous event.

"The acquisition of knowledge seldom engages the curiosity of the nobles, who abhor the fatigue and disdain the advantages of study; and the only books which they peruse are the Satires of Juvenal, and the verbose and fabulous histories of Marius Maximus. The libraries which they inherited from their fathers are secluded, like dreary sepulchres, from the light of day. But the costly instruments of the theatre, flutes, enormous lyres and hydraulic organs are constructed for their use; and the harmony of vocal and instrumental music is incessantly repeated in the palaces of Rome. In those palaces sound is preferred to sense, and the care of the body to that of the mind."—Gibbon's *Decline and Fall of the Roman Empire*, c. 31.

Does no one see, in this condensing paragraph of Roman history a possible description of what some are pleased to call "our best society"? The body preferred to the mind, the banqueting hall to classic libraries and the groves of the academy; better critics on a sirloin than a quarto; more inclined to weigh birds and fishes than men; a taste for champagne rather than the waters of Helicon, Parnassus or

"Siloa's brook that flowed  
Fast by the oracle of God."

Alas! alas! that a people should sell their glorious birthright of God, the power to think, and the privilege to know, for a mess of pottage and sweet sounds!

We have been hoping that this terrible war, so deranging the



industry and dwarfing the prosperity of the country, would serve as some correction of these social vices. Yet pleasure-seekers have never been so abundant on our great thoroughfares and at fashionable resorts. High prices seem rather to have increased high living; extravagance is more rampant; and what we most needed, an elevation in wealth of the earning classes, and a promotion of moral, mental and social virtues as the radical elements of the best society, seem farther removed than ever.

The love of display, of glare and surface life are painfully on the increase, if not in the ascendant. This is sought in different ways. One acquires an incongruous agglomeration of upholstery, paintings, statuary and gewgaws, in vast parlors. Another employs cooks and confectioners, and then crowds her house to devour the proceeds. A third, through embroidered and perfumed notes, gathers the largest possible number of costly dresses and jewels with the supposed owners attached. With others foreign manners and customs are the infinite in gentility. Hence they seek to graft on our habits of simple, republican equality, the display of European nobles, who revel in luxury, and roll in splendor, at the expense of the oppressed masses. So we see this ridiculous aping of the foreign in servants in livery, and coaches that sport a coat of arms. The latest Parisian fashion must be the admiration and envy of the next party. The crowded wardrobe of the last season is positively vulgar. At every display each struggles to eclipse the other in splendor and folly. And they are the aristocracy, the leading members of society in the city, while following hard after, the country town apes the city. A new bonnet or bureau, carriage or carpet, in a neighborhood, is a signal for a general stir to maintain rank. What marks the absurdity of the whole thing in town and city is, that all feel happy with what they have, till they contrast their condition with those above them. Positively, they are content, comparatively, wretched.

Hence the race of the poor to rival the rich in display; hence the race of the rich to keep the advance, and hence the perpetual struggles in society for display, and surface life. The axioms, the great postulates, in such life, are, that appearance is more than substance, sound more than sense, the body more than the

mind. A symmetrical and solid education of intellect and heart is a doubtful guarantee to position and prominence.

As in the days of tilts and tournaments, the chivalric knight received his crown from dames and damosels, who could not read their mother tongue, so now, often, the arbiters of our social fate are little versed in book lore, beyond the last French novelette, translated, or some profound Monthly distinguished for its stories, and the fashions.

Such life declares that "the chief end of man" is to live in a palace and enjoy unrivalled display. No matter for one's ignorance, if he be wealthy.

"Though you are worthless, witless, never mind it;  
You may have been a stable-boy — what then?  
'Tis wealth, good Sir, makes honorable men."

See yon queenly one sweep along the hall, gorgeous in satins, rich in a mist of laces, and sparkling with jewels, external. Such a commotion she makes among common folk as a steamer among yawls and flat boats. That plain, modest woman standing by, in a last year's delaine, purchased before her husband and eldest son went to the war, carries in her head an undeveloped college, and in her heart a continent of benevolence. She was the playmate of the other in childhood. But why does the queenly one brush by her unseeing? She is a mechanic's wife! Gilded bauble that the haughty one is, how can she forget that she herself is a cobbler's daughter! How forget, that the adventitious circumstance of a marriage with a shoddy contractor who has found that patriotism pays, and not her own work or worth, has placed her where she is!

Let that nice young man, fresh from the tailor and the barber, escort her pompously to the piano, but with all her choice music, home and foreign, she will not give you that sweet, simple air:

"I remember, I remember  
The house where I was born.

Yet such are the social, educational influences, that one half our daughters are aspiring to be like that woman. While in the society of such, one must forget emotions and aspirations that become a noble woman, or a noble man. And to gain such position, to make such display, in mansion or equipage, feasting

or dressing, it is mournful to see how many of our youth of both sexes are sacrificing substance and sense, ingenuousness, vigorous thought, and true manliness of character. It is daubing the temple of our eternity with untempered mortar. Under such influences, and guided by such aspirations, what wrecks are made! The youthful voyager on life's river, nobly freighted, nobly destined, is caught in one of these side eddies, where feathers and drift wood circle away their existence. Here he sports in the foam, till, with the common drift, he disappears through the giddy, turbid centre.

To gratify this passion for enjoyment, feasting and display, gold is in large demand. So to appearance the love of it is the master passion of the nation. And yet we incline to think that we are not so much a money-loving, as a money-using people. It is not characteristic of the Americans to amass and hoard, but rather to get and use. Hence this passion is rather auxiliary and instrumental to the others that we have mentioned. They can be gratified only through money, and so they goad us on to toil for it, and toil we do. To get gold we fill up valleys, tunnel mountains, bridge rivers, and pour them through cotton factories. We stretch the iron track away for thousands of miles, that dollars may come to us faster and easier. We harness the lightning to the endless wire, and convert the bolts of heaven into couriers, to run express to and fro for our purses. Just now we are threading the icebergs of the arctic with our speaking wires that we may be on social terms and in daily intercourse with the north pole and all beyond about per cents. We vex the waters of the Yellowstone, the Amazon and the Nile. We make glass beads for the Indian, and railroads and steam engines for the autocrat of Russia. We pick gums, spices, and precious stones, from the scorching sands of the equator, and through the frozen oceans we chase the whale. We chaffer with the Arab of the desert, with the animal Hot-tentot, the ice-housed Laplander, and the polyglot swarms of middle and southern Europe. We retail Fresh Pond ice in the streets of Calcutta, and calico in the city of the Caliphs. And but yesterday our navy began to stand off and on the strange shores of Japan, with the true American question, "How will you trade?" There is no ocean breeze but it fills an American

sail, no navigable stream, but it boils in the wake of an American keel. No island, but the footprints of Americans are on it, no tribe or city, but there is heard therein our accent of barter and trade.

And all this for gold! To multiply dollars, our vast population, from ocean to ocean, is a bee-hive of agitation, an ant-hill of labor, each tugging to carry off his particle of dust.

We are aware that this passion and work are mingled with love of country, of knowledge, of national fame, and of the spread of noble principles. We by no means forget or lightly esteem our national enterprise. We love to think of the iron energy of a people whose will is as destiny, whose perseverance is as untiring as gravitation, whose footsteps go forth as the morning into all lands, whose hands gather treasure from city and desert, ocean and mountain-top, palace and iceberg. We love to dwell on the hardy enterprise that yearly turns a vast wilderness into a fruitful field, that pushes along the panting steamer, where till yesterday was only the Indian canoe, that makes the forest of to-day give place to-morrow to the bustling, jostling, struggling sons of trade. We love to contemplate the sublime project of sundering two continents, mingling two oceans, at the isthmus of Tehuantepec, and of casting up a highway for the nations across our entire continent, having one depot at the rising and one at the setting of the sun, and thereby enriching ourselves with the trade of all the Orient, and forming a new pathway for the commerce of the world. And yet, despite all the good or the glory of this, the admission is forced from us that the motive power and mighty aim of very much of this enterprise is the gain of gold.

So much and so far as this is the end, so far is it temporal and earthy, a reproach to our immortality, and a perversion of our destiny. Or if we regard it as a means, and then scan, as we have, the prominent uses to which it is put, we find the relative position of the mind to the body inverted. The sovereignty of the thinking part of man is usurped by the physical, and thus the quality, as the destiny, that distinguishes him from the mere animal, is obscured and forgotten. Here, then, in this insatiable thirst for gold, a sort of disease, national and chronic, we have another of those influences that distort the

aim, and contract the compass of a just and complete civilization.

What is to be done? We must habitually and practically make a more serious and just estimate of man in his nature and worth. In doing this we are not to examine the assessors' list, or call in a surveyor to count his acres, or ask the effect of his nod on exchange. We must look not in his larder, wine cellar, or wardrobe. We must inquire not if his coach be of solid silver, as in the days of Nero, or if his mansion cost one hundred and thirty thousand dollars in borrowed money, as did Cicero's, or if his wife wear one hundred and forty thousand dollars' worth of jewelry, as did Caligula's. These are the common questions, leading to the common error, in the estimation of men.

When we seek a just valuation of a man, we must mainly remember that he has a head and a heart; and in making out our inventory we must note carefully his golden opinions, his jewels of thought, his brilliant ideas. We must turn to every light the diamonds of truth, for which he has delved deep and long and hard, in the mines of knowledge. We must examine, with most absorbing interest, the pearls of great price that adorn his heart. We must prize, not the massive chain on his chronometer, but the iron links of his logic, by which he binds his erring fellow to truth. We must mark, not his leading in the fashions, but his power of word and life, by which, with gentle force, he leads to eminence in virtue and purity. We must inquire, if in giving and receiving knowledge, in the marts of learning, exchange is always above par in his favor. We must ask if he can honor drafts at sight, and to any amount, on his intellectual capital. We must know if his endorsement of a principle is as good as the golden truth counted out thought by thought. We must examine whether his wealth, intellectual and moral, is in good investments, paying sure, frequent and just dividends.

We must look carefully at the amount of mortgage he holds on the libraries of the dead. We must criticise his skill in converting the obsolete and curious literary coin of Greece, Rome and Venice, into the currency of to-day. Specially and above all, we must ask how much of all his treasure he can take with him

when the spirit returns to God who gave it, and how much at the same time will be left as an undevied yet precious inheritance to a growing civilization.

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## ARTICLE V.

### THE POWERS OF THE WORLD TO COME:

AN EXEGESIS OF HEBREWS VI. V.

*Δυνάμεις τε μέλλοντος αἰῶνος*: What is the meaning of this phraseology, rendered in the common English version, "The powers of the world to come"?

There is no similar formula in the Greek New Testament, nor in the LXX.'s translation of the Old Testament. Therefore we must take the words separately, in order to come at their meaning.

But there is no small difficulty in this, since there is such a multitude of passages in which each word occurs. Thus *δύναμις* and its derivatives occur in one hundred and eighteen instances in the New Testament, and in no less than one hundred and thirteen in the LXX.; and Trommius gives the following words as its different meanings, viz: potentia, altitudo, vir, opes, copia, robur, turba, vis, manus, castra, bellum, agger, servus, populus, os, exercitus, and militia. In looking through the whole, we may perceive that the single term "influences" may represent them all, and thus we have "The influences of *μέλλοντος αἰῶνος*," whatever those words may indicate.

Again, *μέλλω* and *μέλλοντος* occur in one hundred and ten passages in the New Testament and in seven of the LXX., if we include the Apocrypha; and in them all we have the meaning "about to be," or "about to come." Thus we have "The influences of the coming *αἰῶν*," whatever that may mean.

And now we come to "the hill of difficulty," which is to fix the meaning of *αἰῶν*. If we refer to its derivation we get the

meaning "always existing"; and yet the *usus loquendi* in Hellenistic Greek is exceedingly diversified. It occurs in no less than four hundred and four instances in both Testaments.

And to give a specimen of the great diversity of usage, take the following passages: Isa. lxiii. 9, *τὰς ἡμέρας τοῦ αἰῶνος*, "days of old." Ps. cxlii. 3, *ὡς νεκροῦς αἰῶνος*, "as among those long dead"; and, in many passages, where it is used without adjuncts, it seems to be equivalent to "seculum," "ævum," "æternitas." These are so numerous that they need not be specified. Again, with various prepositions we have such formulas as the following, viz: *δι' αἰῶνος*, "through ages"; *εἰς τὸν αἰῶνα*, "for ever"; *εἰς τὸν αἰῶνα αἰῶνος*, "to eternity of eternity"; *εἰς τοὺς αἰῶνας τῶν αἰώνων*, "for ever and ever."

Again, it is used as the dwelling place of the Most High; as in Isa. lvii. 15: *τάδε λέγει ὁ ὑψιστος ἐν ὑψίστοις κατοικῶν τὸν αἰῶνα*, "Thus saith the high and lofty one that inhabiteth eternity."

Again, it seems to mean the earth or the frame of nature; Prov. viii. 23; *πρὸ τοῦ αἰῶνος ἐθαμελίωσέ με*; "Before the world was he established me"; and that this was the idea of the LXX. appears from the parallelism that follows; viz., *ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι*, "In the beginning, before the making of the earth."

So also in the New Testament, Heb. i. 2; *δι' οὗ καὶ ἐποίησε τοὺς αἰῶνας*, "By whom he made the worlds." In passing, we may remark that there is no good sense in rendering this phrase according to the Unitarian exegesis; "By whom he constituted the ages," meaning the patriarchal, Mosaic and Christian dispensations. For, although the word might have been thus used by the Jews, it could not have been so used by the writer of the Hebrews; for it would make nonsense in this connection. For the words indicate a physical creation, as all the ancient Fathers from Justin the Martyr downward, strenuously maintained, and such appears to be its logical connection.

To make this the more certain, see Hebrews xi. 3; *πίστει τοοῦτον κατοικησέναι τοὺς αἰῶνας ῥήματι Θεοῦ*, "Through faith we understand that the worlds were formed by the word of God." Notice, moreover, what sense it would make to adopt the Unitarian exegesis of "the ages," in connection with the next phrase,



viz., "So that things which are seen were not made of things which do appear."

And, to make the thing more certain, if possible, we remark that the Syriac and other versions adopt the word which signifies "the universe."

So likewise Bishop Bull says that *αἰών* is frequently used in the Jewish writings as meaning "worlds," in allusion to their notion of "the three worlds," viz.; the lower world or the region of the elements; the middle world, or the region of the celestial orbs; and the upper world, or the abode of the divine majesty; or what Paul in 2 Cor. xii. 2, seems to mean by "the third heavens."

Thus, though we find that *αἰών* is used to mean the world; and though Jewish usage was as above indicated, yet we here see no argument for understanding *μύλλοντος αἰῶνος* as meaning "the eternal world," "heaven," or "the third heavens."

What then shall we do to fix the meaning of the words *μύλλοντος αἰῶνος* in Hebrews vi. 5? We find a phrase in Hebrews ii. 5, which is somewhat analogous, viz., οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν; which is rendered, "For unto the angels hath he not put in subjection the world to come."

*Οἰκουμένην*, that is here rendered "world" (which is derived from *οἰκίω*, that is used nine times in the New Testament in the sense of "to dwell" or "to inhabit," and sixty-three times in the LXX.) is employed in fifteen instances in the New Testament and thirty-eight in the LXX. for the inhabited earth; and by the showing of all commentators, as well as by its connection, it means the coming age or the new dispensation as distinguished from the old. The term *μέλλουσαν* seems to be used because it was "the coming age" so long as the temple and the Jewish state were in existence.

The apostle was showing Christ's superiority to angels, and consequently the superiority of the Messianic age to the old dispensation. Besides we find in 1 Cor. x. 11, another phrase that has some slight analogy to the terms *μύλλοντος αἰῶνος*, viz., εἰς οὓς τὰ τέλη τῶν αἰώνων κατέστησαν; rendered in our version, "on whom the ends of the world are come." But it needs hardly be said that it has been fully shown by learned commentators, both orthodox and heterodox, as Grotius, Crellius, Light-

foot, Whitby, Pearse, Rosenmüller and others, that this phrase cannot be properly rendered "ends of the world" in any appropriate sense. And some have maintained that there is an evident allusion to the Jewish notion of computing the duration of the world, which was by dividing it into periods of two thousand years; as (1) the period before the law, or of the Mosaic dispensation; (2) the period of the Mosaic dispensation; and (3) the Messianic age, or the final dispensation of God to man.

Now, if the apostle used *alōw* in such a sense, it is as if he had said, "If the Israelites perished without mercy in an age of comparative darkness, because they lusted after evil things; how much more shall ye perish in your sins, if ye ignore all the greater and better light of God's final dispensation under the Messiah." Now if this has any bearing upon Heb. ii. 5, and Heb. vi. 5, we may consider the apostle as appealing to his Jewish brethren by a kind of *argumentum ad hominem* in respect to their views of the coming age, or the final dispensation of God to man. How powerful is his argument against apostasy as thus understood, since they would sin against the last remedy provided for the moral maladies of the world. It makes his argument more potent than any other exegesis possibly can. It may be stated as follows: "For it is impossible for such as were once enlightened and have had some correct knowledge of the heavenly gift, and have felt the convincing influences of the Holy Spirit, and have had some correct views of the gospel, and have felt in a measure the powerful influences of God's final dispensation of the church confirmed by miracles which none could deny, to renew them to repentance, since they have fallen away, apostatized from all the benign influences of that dispensation to which all Israel looked forward with intense interest as the final dispensation. For they have done worse than those who crucified the Lord of glory, since they have done it the second time, and in spite of all the wonders that attended the first crucifixion; and they have sinned against the last remedy, and put themselves beyond the pale of its blessings."

With this agrees the closing part of his argument, which seems to have been utterly ignored by most commentators, where such persons are compared "to those portions of the

earth which bear thorns and briars," which are destined to the fire.

But perhaps it will be objected that "tasting of the heavenly gift" can be predicated only of real Christians, and that therefore the apostle speaks hypothetically concerning the danger of apostasy.

To this we reply, that we have an argument against their being real Christians in the very words of the Greek. For γευσάμενους with the genitive τῆς δωρεᾶς τῆς ἐπουρανίου does not necessarily imply an experimental tasting of the heavenly gift. For verbs of sense with a genitive have a less meaning than with the accusative. We must admit this, or make Paul contradict himself in the two accounts of his conversion. Thus in Acts ix. 7, it is said that the men who journeyed with him heard the voice, ἀκοίοντες τῆς φωνῆς, but saw no man. Here the object is in the genitive, and the substance of the declaration is that they heard a noise without understanding the words and their import. But in Acts xxii. 9. Paul says τῇ δὲ φωνῇ οὐκ ἤκουσαν, "They heard not the voice." Here the verb governs the accusative, and it means that they did not hear, understanding the utterance.

Now if we turn to Acts xxvi. 14, we shall see why it was that the men did not understand, while Paul did : ἤκουσα φωνὴν λαλοῦσαν πρὸς με τῇ Ἑβραϊδὶ διαλέκτῳ; "I heard a voice speaking unto me in the Hebrew tongue." Paul heard understandingly because he was familiar with the Hebrew, while those who accompanied him, in their ignorance of Hebrew, heard only a noise.

This peculiarity runs through Greek usage in all verbs of sense. So here in Heb. vi. 5, γευσάμενους as first used is with the genitive, and does not necessarily imply an experimental tasting of the heavenly gift, but some perception of it; while in the clause that follows the word governs the accusative. And they had such an imperfect and partial taste as Herod had when he gladly heard John preach, and felt somewhat the influences of God's final dispensation to the church. But they were never converted; and παραπλῶντες, having apostatized, they are like those portions of the earth that bear thorns and briars, "whose end is to be burned." Thus the apostle would have the Hebrews take good heed not to follow those who went back and

walked no more with Christ, for they were in danger of sinning against the last remedy for fallen humanity, and thus falling into the fire that never shall be quenched.

But it may be objected, again, that the expression *πάλιν ἀνακαινίζειν εἰς μετάνοιαν*, in the sixth verse, makes it certain that the persons spoken of had been once renewed, and that *πάλιν* must settle that point.

But it is to be observed that *πάλιν* is used with very great latitude in both Testaments, in the one hundred and forty-two instances in which it occurs in the New, and the twelve in the LXX.'s translation of the Old Testament. While it is admitted that it often denotes a repetition of an act, it seems not always to do so; and for such as wish to show that a contrary view may be defended, we suggest for their consideration its usage in Matt. iv. 8; Mark x. 10; x. 32; xiv. 69; and xv. 13; John x. 7; Acts x. 16; Rom. xi. 23; Deut. xxx. 3; 2 Chron. xix. 4. In these places *πάλιν* may be considered as rather an expletive. And if this may be taken so in Heb. vi. 6, we may affirm that there is nothing hypothetical in this exhortation against apostasy.

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## ARTICLE VI.

### OUR NATIONAL BANNER: ITS SACRED ORIGIN AND IMPORT.

IT was valuable beyond estimation in the days of our Revolutionary fathers, who devised its present form, and suffered so terribly to maintain it. But it has become vastly more so of late, by the immense sacrifices made to crush this great and infamous rebellion. If a good thing may be properly estimated by what it costs, who can now estimate the full value of our national emblem? Language, and even our arithmetic, fail. For, though we may approximate in our estimate of the money expended and property wasted, on both sides, for both sides are

still our country and so the sacrifice is one, yet who can estimate the value of human lives also here sacrificed, with all the sufferings endured, the tears shed in desolated homes, and the misery involved? All this and more must be brought into the account and truly computed, would we know the full cost of this civil war, and the true value of our federal ensign. Nor have all this life and treasure and tears been expended in vain. Our banner is the emblem of our national sovereignty, protecting all our rights and privileges, our institutions of learning and benevolence, of civil and religious freedom, and leading the way for all nations, through our example, to enjoy, at no distant day, the same exaltation.

But this great value of our banner will appear still further enhanced, if we call to mind its Hebrew origin and design, as we may learn them from the Scriptures. The first mention of the name is not discoverable in our translation, except by aid of the "marginal reading." It is found in the following connection. On the departure of the children of Israel from Egyptian bondage, under Moses, the first conflict they had with an enemy was at Rephidim, with Amalek :

"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek. To-morrow I will stand on the top of the hill with the rod of God in my hand. So Joshua did as Moses had said to him, and fought with Amalek ; and Moses, Aaron, and Hur, went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed ; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy ; and they took a stone and put it under him, and he sat thereon ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun. And Joshua discomfitted Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua ; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar and called the name of it Jehovah-nissi." Marginal reading, "The Lord my banner."—Ex. xvii. 9—15.

The Hebrew verb נָסַח, *nausas*, from which the noun נִסִּי, *nase*, including the pronoun, נִסִּי, *nissi*, rendered banner and my banner is derived, signifies, to lift up, to elevate; and so the noun, something elevated, lifted up, as a lofty signal, a standard, banner, flag of a ship, etc. But notice the connection here, that we may learn its original design and object.

Moses, as "Commander-in-chief" of the army of Israel, under Jehovah, having given directions to Joshua, his "Lieutenant-General," to select men and put them in battle array, at a set hour on the morrow, says, "I will stand on the top of the hill, with the rod of God in mine hand." Here was the banner, that "rod of God," now to be "lifted up" and displayed upon a neighboring elevation, in full view of Joshua and his army, that it might be seen by them. Not only so, but pointing toward heaven, it indicated the source whence he expected aid, as often before, when performing those stupendous miracles in Egypt and at the Red Sea. The circumstances on this occasion would seem to imply a flag attached to the staff, "the rod of God."

But why must this banner be kept uplifted? Notice the further connection. "It came to pass, when Moses held up his hand," and 'the rod of God' was in it, "that Israel prevailed; but when he let down his hand, Amalek prevailed." Aaron and Hur, Moses' body guard, and staff officers, perceiving this, and also that Moses' hands were weary, contrived him a seat upon a stone, while they, one on either side, upheld his hands, containing the banner of God, until the going down of the sun, and the complete overthrow of Amalek.

When the victory had been thus secured, Moses is divinely required to "write this for a memorial in a book, and rehearse it in the ears of Joshua," that he, the commanding general, and all Israel might know, and remember too, whence came this and every victory. And furthermore, an altar was built, probably on this very spot, and it may be, with that very stone wrought, whereon Moses sat, and this was called "Jehovah-nissi," "the Lord my banner," to be a lasting memorial of the event.

Although prayer is not directly mentioned, in this connection, yet it is clearly implied, both the altar and the lifting up of hands being the emblem of prayer. The pleasing result also in

connection with the narrative shows the peculiar efficacy of such service. God loves to be recognized, especially in his bestowment of great blessings. This origin of the banner, then, clearly teaches its beautiful and important significance, its original design and object, to lead all, but especially those fighting under the national banner, to remember whence the true source of success and prosperity; and not only so, but to unite their fervent and constant prayers to Him alone, who giveth the victory in war, or prosperity in peace.

A few other illustrations from Scripture may here be given briefly, enforcing the same idea. "Lift ye up a banner upon the high mountain; exalt the voice."—Isa. xiii. 2. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Ps lx. 4. "Lift up a standard for the people."—Isa. lxii. 10. "How long shall I see the standard?"—Jer. iv. 21. "See ye, when he lifteth up an ensign on the mountains."—Isa. xviii. 3. Hence the officer who carried the banner, was formerly called an ensign, though now second lieutenant. In all these places the same Hebrew word is employed, as in Exodus, though translated differently, for the sake of euphony, variety or other purpose. But in each case there is distinct recognition of Jehovah, if not the duty of of prayer also, implied. It was something elevated, pointing to heaven for help to maintain truth and right. But while thus appealing to God in a righteous cause, and trusting in him, the soldier must also "keep his powder dry," and fight with Joshua against Amalek.

There is indeed another Hebrew word (דָגֵל, *dagel*, from a verb signifying "to cover,") also translated banner and standard, used especially in connection with the combined camps of Israel, being of larger form, for three tribes in one camp, on their journeys through the wilderness; as the standard of the camp of Judah, of Reuben, Ephraim and Dan, but their design and object were essentially the same.

Our early American fathers well understood this significance of their banner, several of the earlier forms bearing this motto; "An appeal to heaven." It may be so construed, however, as to signify much more. The present form of our national



banner has its peculiar history and further significance, which may be here briefly stated.

In the time of the Crusades the banners of the cross and crescent designated the two great conflicting parties. But as various Christian nations united under the former standard, the banners of the cross must be modified to distinguish different nations. Thus England bore a red cross on a white field, and Scotland a white cross on a blue field. Other nations were still different. When England and Scotland were afterwards united, in 1707, these red and white crosses were joined as a double cross, on a blue field, the origin of our present colors, red, white and blue. This device of combined crosses, placed in the upper corner of the staff end of a red flag, continued to form the British banner till 1801, when the banner of Ireland was also combined.

Our colonies, of course, used the national banner of England, till the disaffection opening our Revolutionary struggle, when at first they only omitted the combined crosses, retaining a plain red flag, their desires being then centred on one point, victory, of which red was the heraldic emblem. Such was the flag used on Bunker's Hill, with the motto ; "Come, if you dare !"

As our independence was soon after contemplated, a new flag was desired, indicative of appropriate ideas, whose device required the first talent of the country. The long cherished old flag, with its red, white and blue, was before them. How should it be modified? The eight red and white bars of the old cross they happily changed into the thirteen red and white stripes of our present flag, indicating parallel and perpetual equality among the States, rather than the old centralism. The red denoted defiance and victory ; the white, purity and justice. These united upon the staff of prayer, formed a banner, symbolizing that by union we shall achieve victory, fighting in a just cause, looking above. The stars were not yet thought of, and the blue was then omitted.

Washington raised this new union flag of simple stripes at Cambridge, on the day which gave birth to our army, January, 1776. In June, 1777, the Colonial Congress modified this flag by that beautiful appendage, the stars, also to represent States. They ordered "That the Union be thirteen stars, white,

on a blue field, representing a new constellation." This suggestion is said to have come from the elder Adams, selecting the constellation *Lyra*, the fabled harp of *Orpheus*, who played so skilfully as to charm, not only savage men and wild beasts, but even trees and rocks, leading them to bow in homage to his celestial music. Hence, this zenith constellation became the emblem of harmony, and worthy to grace the banner that was to wave over the land of the free. The blue was either taken from the sky, or the previous *Covenanter's* banner in Scotland, significant of a league and covenant of the enemy of all oppression. May One, infinitely higher than *Orpheus*, again touch the now discordant strings of our modern *Lyra*, bringing them speedily into more than primitive harmony, so that from the true zenith of national glory, this new constellation shall shine upon our whole land, with superlative and ever increasing splendor.

From this sketch of the origin, design and progress of our national banner, we may learn to regard it more fully as the emblem of civil government. This, like the church, is "an ordinance of God," instituted for the sake of order and protection in civil society, and for the punishment of crime. "Vengeance is mine; I will repay, saith the Lord," and he does this through the civil magistrate declared to be, in close connection, "the minister of God"; his "revenger to execute wrath upon him that doeth evil." A just and righteous government must be sustained among men, or anarchy and every evil work will follow. Even life and death are in the ruler's hands, "for he beareth not the sword in vain." The military and navy may be called to aid, when the milder forms of civil power are inadequate. Hence, the lawful magistrate is "a terror, not to good works, but to the evil." When, therefore, the national banner is displayed, we should see in it, with joy, the emblem of this divine ordinance, civil government, established by God himself to protect the innocent and punish the guilty, be they few or many. In each banner all should see a union of divine and civil power, a union that is indeed strength with "God's ministers, attending continually upon this very thing." "Therefore should we render to all their dues; tribute to whom tribute is

due; custom to whom custom; fear to whom fear; honor to whom honor."—Comp. Rom. xii. 19 with xiii. 1—7.

So every national banner points to God, and invites to special prayer for protection and success. As already illustrated from the Hebrew, this would seem to be its original and main design. Nor should other significance, since properly appended, obscure the original. That is still of primary importance. The usual flag-staff, like Moses' rod, still points to heaven as the true source of help, and it may be a lawful ambition, with proper motives, to raise the banner on a high staff, on a high hill, as near to heaven as may be, that all may see it, and remember its lessons, prayer and dependence.

"The race is not to the swift, nor the battle to the strong, but of God, who directs our steps, and shows favor." Joshua's victories illustrate this dependence; not only that over Amalek, but over Jericho, and all the Canaanites. So of Gideon and his three hundred, armed only with trumpets, pitchers and lamps, most unlikely weapons of martial success. So also of David's victory over Goliath. The Lord was David's banner, as well as Moses', and Joshua's, and Gideon's, and many others. The Bible is full of illustrations, familiar to all. But God is unchangeable, throughout all ages. He is still the God of nations, and of battles, and hears the prayer of faith, where the banner is borne aloft in his name. The following more modern examples will illustrate this fact.

In the time of Elizabeth, Queen of England, 1588, Philip Second of Spain fitted out that immense fleet, which from its formidable character was ostentatiously called "the invincible armada." Its express purpose was to exterminate the Protestant faith, and subjugate England to the Roman Catholic religion. This "armada" consisted of one hundred and thirty vessels of war of enormous size, arranged on its approach to the coast in the form of a crescent, seven miles in extent, while England then had but thirty small vessels to oppose. But wisely arranging all her military, as well as this small naval force, the queen yet relied upon the God of armies, through prayer, of which her numerous banners were so significant.

At this crisis, on the day appointed by the queen for humiliation and prayer, almost the whole nation bowed in earnest

supplication, and "Jehovah-nissi," the God of banners, heard. Through almighty power, and by divine direction, a terrible tempest then arose and swept over that sea, raising its mighty waves, till the ocean boiled like a seething-pot, and that proud armada was scattered. The larger part of the vessels were engulfed in the deep, by a providence not unlike that which swallowed up Pharaoh and his hosts, and the shattered remnant returned to Spain in disgrace. Not a ship or soul touched England's coast, where now her prayers were turned into praises for this signal deliverance of the Most High. How appropriate for such a people: "The Lord my banner."

Not altogether unlike this is another event, relating to early New England history. In the war between Great Britain and France, in which our colonies bore a conspicuous part on this side the waters, the most formidable armament ever sent to North America, was dispatched by France, 1746, to recover Louisburg and conquer New England. This intelligence filled even brave hearts with fear; but "Jehovah-nissi" was their key-note of preparation. On an appointed day of public fasting and prayer these New England colonists wrestled with the God of Jacob, and prevailed. Parson Moody, a venerable divine of York, Me., on that occasion is said to have offered, in substance, these words in public prayer, relating to the invasion of Judah by Sennacherib: "O Lord, put thou a hook in his nose, and turn him back by the way he cometh, that he may not shoot an arrow here."

These and other petitions were heard, for storm succeeded storm, beating upon that French fleet, till the greater part was destroyed, and sickness so raged with the remnant, that the expedition utterly failed. One or more of those in command, committed suicide, dying in mortification and despair. The few remaining ships and men that survived returned to France without striking a blow. No human aid had been interposed, save prayer; and anew the colonists sang, "Jehovah-nissi—the Lord my banner."

Many similar interpositions of heaven, of greater or less magnitude, often delivered our fathers, in times of danger, in the Indian wars, and especially in the war of our Revolution. The famous Pequot war was preceded by days of fasting and

prayer, and followed by thanksgiving, as the records of the early churches abundantly testify. These facts are often omitted in profane histories, but could we have one inspired, wherein the true causes of victory were duly entered, we should learn more fully the value of our banners, and the power of prayer.

We may here also see one reason why good and brave men are often so anxious, in the hour of battle, to keep their banner aloft, some nailing it to the mast, in naval battles, as if continuing their appeals to heaven.

So was it in the battle on Lake Champlain, during our last war with Great Britain, 1814. It was a quiet September Sabbath morn, when our fleet lay in the bay of Plattsburg, awaiting the movement of the British squadron. Commodore Downie sent a man to the mast head to see what was being done on the flag-ship of the American squadron. "Sir," answered the lookout, "they are gathered about the main-mast, and they seem to be at prayer," thus holding up the banner, as did Moses, appealing to heaven. "Ah!" said Downie, "that looks well for them, but bad for us." It was bad for the British Commodore, for the very first shot from the American ship was a chain shot which cut poor Downie in two, killing him in a moment.

McDonough, like Commodore Foote, was a devout Christian, a man of prayer, and on that occasion conducted the service himself. "Jehovah-nissi" was the continued, unfaltering appeal of his banner, nailed aloft, and "Jehovah-nissi," was the bursting cry from other brave hearts and pleading tongues on that deck. They were heard in heaven. God speedily confirmed his word, on both sea and land, giving them a signal victory, with the loss of little more than two hundred against a British loss of twenty-five hundred, while the "star-spangled banner" was left to wave in triumph, till the present, over the waters of Lake Champlain.

Surely, if such be the significancy of our banner, then every officer and soldier in our army and navy, should remember and be greatly encouraged by it, as they go forth to the battle-field. While it points to heaven, leading every heart to pray, it shall also be a shield to cover and protect in the hour of danger, and thus give the victory.

It is pleasing to remember, in this connection, the example of Maj. Anderson in running up the United States flag on Fort Sumter. An appropriate prayer was offered on the occasion, as a significant part of the ceremony; nor can we believe it was in vain, as we recall his noble defence and honorable withdrawal. That banner arose with prayer, and wonderfully protected that little band against fearful odds, seventy against seven thousand, who were mysteriously constrained to permit its national salute, on being lowered. Verily, the Lord is still our banner. We will remember "*Jehovah-nissi*," with ever-increasing confidence and joy.

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## ARTICLE VII.

### ROMANISM AT ROME.

To know thoroughly what Romanism is, it must be studied at Rome. In every other part of the world, from the intelligence of the people, or the tolerance of another faith, it meets with hindrances to its full operation. In the Papal States, being subject to no such restriction, it has a free field. Everywhere else, it is the dried and pressed leaf of the herbarium; at Rome, it is the gigantic tree, rooted in its native soil, full of sap, and producing luxuriantly its own peculiar fruit.

Here, the sovereign Pontiff, with his triple crown, sits on his golden throne, the immaculate and infallible head of the church militant. Pius IX., at the first, would have been a reformer, had reform been practicable. His accession was hailed by the Italians as the dawn of a brighter day. He introduced certain constitutional elements into the government. \*He granted a Chamber of Deputies and a lay ministry. But the cardinals saw the tendency and resisted him. They arrested legitimate measures which arose in the Chamber, and controlled the ministry. The minister was deserted by the deputies, then assassinated. The pope stood for a while vacillating. The crisis gave him an opportunity to signalize himself in the progress of

civil and religious liberty. We believe it was in his heart to do so. But he lacked courage. He dared not confront the cardinals. He was not the man for his time, and he fled from a people that then loved him as fervently as they now hate him. He refused their repeated invitations to return to a government of his own projecting. At the dictation of his subaltern masters he employed a foreign soldiery to bombard his way back to the bosoms of his people; and wading through their blood, a disappointed man, he sits on his throne firmly or feebly, according to the number of alien troops by which he is surrounded.

Here is the College of Cardinals, that rear-guard of absolutism, that impure junto of misanthropy, tyranny and sensuality. It numbers seventy; fifty six of whom are cardinal priests, twenty four cardinal deacons, and six cardinal bishops. The pope appoints the cardinals, and they, in turn, elect the pope, and act as his counsellors at home, and as legates abroad. They assist him in the celebration of mass, and one officiates as his prime minister. Nominally they are subject to him, but in reality are his rulers.

Examples of nobleness and philanthropy, there are, doubtless, among them. But according to common fame and reliable testimony, these are the exceptions. The revolution of 1848 brought several of them, for a time, under the protection of our minister at Rome, and into a familiar interchange of thought and feeling, which disclosed a social and moral debasement, the farthest remove from what the gospel requires of its teachers, and which would blast the fame of any minister in our land.

The Propaganda di Fide, founded by Gregory XV. in 1622, and further endowed by Urban VIII., is also at Rome. It is situated at the southern extremity of the Piazza di Spagna. Its annual income at the close of the last century was three hundred thousand Roman crowns. Its printing press was one of the finest in the world, with type for publishing in twenty seven different languages. The French revolution swept over it, and its pupils were scattered, its funds appropriated to other purposes, and its fonts of type carried to Paris. In 1818 the college was re-opened and it now numbers from sixty to



seventy students, collected from all parts of the world. The scholastic dress is a long black cassock bound with a red girdle, two broad ribbons hanging from the shoulders behind.

The students are entirely supported by these institutions, even to the expense of travel to Rome and back to their native country. Each one gives a pledge that he will devote his life to the dissemination of the Catholic faith. And so magical is the influence of the institution that it is said no one wishes to leave it till the course is completed.

At the annual exhibition in 1851, parts were performed in fifty different languages. This institution presents an illustration of some of the comprehensive educational principles of the Romish church. It disdains the odious distinctions of color, which obtain in some parts of the Protestant church. The blackest Ethiopian stands here on a level with the fairest of the Anglo-Saxons. It collects the materials upon which it works from every nation, tribe and tongue, and stimulates to the highest zeal and energy by the highest admiration and praise.

The Propaganda is the heart of the whole masterly system of the Papacy. By the multiform orders of monks and nuns, as through so many veins and arteries, it noiselessly sends out and receives back its vital fluid. The whole world is distinctly mapped out in its halls, and the chief points of influence minutely marked. A kind of telegraphic communication is established with the remotest stations in South Africa and Siberia, and with almost every nook in our own land, to which the myrmidons of papal power look with the most of hope and also with the most of fear. It is through means of this moral galvanic battery, set up in the Vatican, that the church of Rome has gained its power of ubiquity, and has well-nigh made itself omnipotent as well as omnipresent.

The same forestalling, stimulating principle is applied in the training of monastic females. At vespers, on Sabbath evening, we have witnessed a service by the "white nuns," illustrating this feature of Romanism. They are girls from eight to sixteen, with blue frocks and white veils, falling upon the shoulders behind and nearly to the feet. They enter the church from the adjoining nunnery, in a procession, two and two, approach the altar, slowly bending the knees almost to the floor, and

bowing in graceful homage to the Virgin. Then rising, they turn each to opposite sides of the space, kneel again, rise and seat themselves. The service consists of chantings and responses, genuflections and demonstrations, after which the nuns retire, bowing to the altar as when they entered. In these ecclesiastical gymnastics they are trained to the utmost exactness and gracefulness of manner.

But why are these girls, at this tender age, taken out of the family relations, and foredoomed to a life with which they can have no natural affinities? God made man male and female, and in the unity of this dualism is developed the whole humanity. The church of Rome, in respect to the clergy, contravenes this primal order. Not a few of the ills which afflict fair Italy arise from this initial vice of Romanism, the celibacy of the priests. They are the teachers and rulers of the land. But they are allowed no family ties of husband and father, and cherish none of the humanizing, elevating influences which God has connected with these hallowed relations.

Another characteristic institution of the Romish church, which has its centre at Rome, is the Company of Jesus, or the Jesuits. The general of the order resides at Rome, wielding a power second only to that of the pope. To the three vows of poverty, chastity, and monastic obedience common to other orders, Loyola added a fourth, peculiar to the members of his society. It was the vow of obedience to the pope in the service of the church, without charge for support. This procured them their institution from Paul III. in 1540. In nine years they acquired a superiority to all human control, except that of the pontiff.

The constitution of the society is essentially military, and most rigidly despotic, all power being lodged with the general. In his hands, all are to be as "a staff," or "as a dead body." It was the boast of Ignatius that he wished for only a month to secure the conquest of the spirit, and initiate into the order. This achievement over the will and conscience is made by means of a manual called the "Spiritual Exercises." "These," says father de Ravignan, "have created the society, maintain it, preserve it, and give it life." Hence this book is placed at the threshold of the order. In thirty days it regenerates. During

this period the novice is secluded from the world. He contemplates the life of Christ in a military parable. Two companies and standards and chiefs are drawn out before his excited imagination. Satan appears in Babylon, on whose banners are engraven in flaming characters, "Riches, honor, pride"; Jesus is seated on a plain in Jerusalem, surrounded by images of sweetness, gentleness and peace, with "Poverty, reproach, humility," inscribed on his banner. This is called "the meditation of the two standards," in view of which the trembling pupil is to choose, yet into which so much has been thrown that is imposing and dazzling respecting the monastic life, as to leave him almost without the power of choice. He is then taken in contemplation to the infernal regions. He is shown huge broiling monsters, heated furnaces, and the writhing, burning souls of the lost. He sees the smoke of their torment, snuffs the sulphuric and putrid odor, and even tastes the wormwood and the gall. Now he prostrates himself with his face to the ground, now lies upon his back, as the book directs. He sits and stands, sighs and groans, weeps, reflects and prays, all by a prescribed rule. In this way the victim is broken to the will of the ghostly fathers, and the spirit fitted to the mould. The man is lost in the order. His last act of freedom is his choice of perpetual bondage. Says Loyola, "If the authority declares that that which seems to you white, is black, affirm that it is black."

From the life of free thoughts and free words, men are thus taken into the close atmosphere of the tombs, to lie as corpses among the dead. The order is a complete despotism over the mind, conscience, will and estates of its members. Espionage and inquisitions reign in all grades and offices of the Company except the highest. All are watched by all, and all give account to the general of the order, who gives account to none.

Once more, at Rome the central enginery of the Inquisition still works with a secret, though somewhat abated force. This is the main defensive expedient of the Papacy, devised by Innocent III. in the twelfth century, for the conviction and punishment of heretics. Its processes are all secret as the grave, and its cells full of dead men's bones. Within the enclosures of this "court of death" are kept the "iron shears" of this mother

of us all, with which she is wont to pare the faith of men into agreement with her canons and her catechisms. Here, too, are the huge "keys" of St. Peter, and the deep dungeons with which she locks up poor, tempted pilgrims, to keep them unspotted from the world. Behind all, upon his bloody throne, sits the dark-visaged inquisitor. His "bones are marrowless," "his blood is cold," he has "a lean and hungry look," and is filled "top-full of direst cruelty." For this inhuman work a laic must not be taken, for he has some social bonds, some "milk o' human kindness" which may make him a coward. A monk, an isolated, unhumanized Dominican monk, is the only person qualified for the office.

The most concealed germ of free thought is hunted out of the soul by the disguised or open emissaries of the Inquisition. "Dishonor of the reason," says Schiller, "and the murder of the soul constitute its vows. Its instruments are terror and disgrace. Every passion is in its pay, and its snares lie in every joy of life. Even solitude is not secure from its espionage; and the fear of its omnipresence holds freedom fettered, even in the depths of the soul. All the instincts of humanity has it trodden down under the feet of credulity, and to it have been made to yield all those bonds which men esteem holiest. All claims upon his race, are, for the heretic, disallowed. For, by the least infraction of the law of Mother Church, he has destroyed his humanity. A modest doubt of the infallibility of the pope, is esteemed parricide. Even the lifeless body of the heretic is cursed. No destiny can rescue its victims, and the grave itself is no refuge from its terrible arms."

The strictest literary censorship, which is a part of the criminal jurisprudence, is extended by the inquisitors, to every department of science, archæology, philosophy, history, political economy and theology. No original investigation is tolerated, divergent from the prevalent orthodoxy. We saw a list of condemned books on the door-post of St. Peter's, of a part of which the following is a translation: "A decretum of the sacred congregation of the holy Roman church of Cardinals, by our most holy Lord, Pius IX., in which we have condemned, and will condemn, have proscribed and will proscribe, the following works," &c.

Then follows a list of the books, among which are "A Historical Analysis of Christian Civilization," "Mysteries of the Inquisition, and other Secret Societies of Spain," and "Letters on the Interpretation of Egyptian Hieroglyphics." "No one shall dare to publish, read, or keep in any place or idiom, any one of these condemned books, under the penalties stated in the 'Index of Vicious Books.'"

But what is there in the "Hieroglyphics of Egypt," of which the Romish church need stand in such fear? Why is she so terrified at the "Analysis of Christian Civilization," except that she is the pledged opponent of the highest and truly "Christian Civilization?"

Thus is every avenue of intelligence guarded by some sacerdotal janitor. Even gas light has not, until recently, been allowed at Rome, the chief illumination of the Papal States coming from wax candles. Of these the consumption is enormous. But there is one object upon which these mitred ecclesiastics look with more intense anxiety and fear than any other. It is the Bible. This they regard as the fomentor of all their difficulties. This occasions all the agitations and feuds among the people, and enkindles in them dangerous desires to think for themselves, and to know what God teaches. Here are the seeds of free schools and free thoughts, a free press and a free government. The Bible has made England and America free. Hence the Romanists proscribe it and burn it; and they exile, incarcerate, or burn those who read it.

David says, "The testimony of the Lord is sure, making wise the simple." But these priests say, that this is just the class which will be made more simple by reading it. Christ said, "Search the Scriptures;" but this self-styled vicar of Christ anathematizes all those who obey this command without a license from the Inquisition.

The state of society in Rome is such as long training under an intolerant and bigoted hierarchy is suited to induce. The feast days trench on the industry and business enterprise of the few who are disposed to labor, and the Sabbath is overridden by the week days as a means of remuneration. Numerous lotteries are licensed. Idleness is brought into good repute by the fact that a multitudinous priesthood, the first class in society,

have nothing to do. Mendicity is general, and often impudent, because it is encouraged by so many monastic orders, whose members are, *ex officio*, beggars. And mendacity cannot be a less common vice, where the church holds out, in her factitious miracles, a lie in her right hand. Licentiousness is scarcely a discreditable weakness, where the sanctity of the offender takes away the criminality of the offence, and where the commandments of the church so contravene the ordinances of heaven, as to awaken sympathy for the criminals. The crime of infanticide is measurably prevented by the multiplicity of Foundling Hospitals. The absence of delicacy and purity in women, who have many other attributes of female loveliness, is not surprising in a state of society where celibacy fills every seat of instruction, authority and religion. It is no marvel that a government of unmarried priests should make a nation of unrestrained libertines.

How much true piety there may be in such a state of things, it is difficult to say; where religion is a manual labor, or a series of manipulations; where the priest manufactures a deity out of a bit of bread, and the people first worship and then eat it; and where the liturgy is a melodrama in an unknown tongue, and not a simple utterance of the heart in the self-abasing adoration of the Almighty.

That there are some earnest and sincere hearts which beat, under this oppressive ceremonial, with true love to Christ, there is little doubt; some, in whom the Spirit of God has been mightier than all these obstructive powers. But that, as a system, it throws its darkening and chilling shade over vast multitudes of human beings, and most successfully shuts them up in caves of mental and moral darkness, there is just as little doubt.

The massive strength of the Romish hierarchy is found in the five great institutions of which we have taken a glimpse, the Papal See, the College of Cardinals, the Propaganda, the Order of Jesuits, and the Inquisition. It involves the highest constructive human skill, and is the fruit of twelve hundred years' experience. But just here, too, is its weakness, because mere human sagacity is always weak, and must in the end prove futile.

In a certain mythology of the ancients, the heavens are sup-

ported by the earth, the earth by an elephant, the elephant by a turtle, and the turtle stands on his own feet. By a similar series of supports, the Inquisition stands on the Propaganda, the Propaganda on the Cardinals, the Cardinals on the Pope, and the Pope on nothing.

As a spiritual despotism it must remain as it is, or fall. Reform is impracticable. Luther and Melancthon sought this earnestly, boldly, but ineffectually. They did not break from the church until, for their efforts at reform, she cut them off as guilty of damnable heresy. Then the die was cast. They must protest, and fight for the truth, or die. The papal anathema roused the Saxon monk. "You will burn me," he says, "for answer to God's message which I strive to bring you. I take your bull as a parchment lie, and burn that." And proceeding with it to the eastern gate of Wittenberg, he kindled a fire which illuminated the whole north of Europe. "Confute me by proofs of Scripture," said he at the Diet of Worms, "or else by plain, just argument, otherwise I cannot recant. Here I stand. I can do nothing else. God help me."

Thus the battle commenced, the great battle of Armageddon, of truth against error, light against darkness, Christ against Antichrist. Here the papacy closes the breviary and "Opens the purple testament of bleeding war."

To the side of truth and freedom gather the faithful and free from every clime. They are cheered by the voices of the slain witnesses under the altar, saying: "How long, Lord God Almighty, shall we not be avenged?" And their final victorious requiem shall be, in the language of the seer of Patmos:

"Babylon the great is fallen, is fallen. For her sins have reached unto heaven, and God hath rewarded her iniquities. Alas! alas! that great city Babylon, that mighty city, for in one hour is thy judgment come!"



## ARTICLE VIII.

## SHORT SERMONS.

“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”—*Phil.* ii. 12, 13.

How entirely the salvation of man is of God, from first to last, and yet how indispensable are his own earnest and unceasing efforts, this text declares. We note,

1. *The Christian's duty as respects his own salvation.*

We say the Christian's duty; for the text is addressed to Christians, and can properly be addressed to none others. The exhortation implies:

(a) That his salvation is imperfect.

Else why commanded to work it out? His justification is complete at the very first moment of his believing, through the imputed righteousness of Christ. But his sanctification is a slow and gradual process, commencing at the time of his regeneration, and perfected only when he reaches heaven.

(b) That his salvation is an arduous work.

So the language imports; “Work out.” So too, elsewhere, “Giving all diligence.” “Strive to enter in.” “Watch and pray.” And why not? Shall men labor and toil after wealth, power, fame, and not for a heavenly crown?

(c) That it is a matter of vast and overwhelming importance.

It is salvation from the dreadful evil of sin; from the just displeasure of a holy God; from the bitter pains of eternal death. Therefore with fear and trembling work it out.

2. *The Christian's encouragement to work out his own salvation.*

“It is God which worketh in you.”

(a) “To will.”

The will is only enmity against God, till he turns it by his grace, and thenceforth its motions are right only as influenced by his Holy Spirit. “Not that we are sufficient of ourselves,” etc.—2 Cor. iii. 5.

(b) “To do.”

“He that abideth in me and I in him,” saith Christ, “the same bringeth forth much fruit; for without me ye can do nothing.”

(c) “Of his good pleasure.”

That is, according to his good pleasure he worketh in us. Herein

he shows the freeness and willingness of his grace. No obligation. He chooses to do it of his mere good pleasure. Delights to finish what he once begins. Never leaves anything unfinished, much less so glorious and excellent a work. Therefore,

1. Let the indolent professor take alarm.
2. Let the diligent be encouraged.
3. See the absurdity of waiting for God to do all.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 *John*, i. 9.

THE daily confession of sin is the duty of all, "for there is no man that sinneth not." The text has direct reference to Christians, for the apostle is writing to Christians, and he says, "If we confess our sins." Can it be less the duty of ungodly men?

1. *What is implied in confessing our sins?*

(a) True conviction of sin.

Conviction of sin is true, only when it is wrought by God's perfect law, and is deep and thorough, including a sense of utter unworthiness and just condemnation.

(b) Sincere sorrow for sin.

Not for the consequences of sin, misery and punishment, but for sin itself, as the evil and bitter thing which God hates, and for which the Son of God endured the bitterness of death.

(c) Readiness to forsake sin.

To confess ourselves on the Sabbath miserable offenders, and then go and sin all the week, is only to mock and offend God. "I have done iniquity, I will do no more," is the language of true confession.

2. *The benefits which flow from the confession of sin.*

(a) Forgiveness.

Confession is not the ground of pardon, but prepares us to receive it as a free gift of God, through Christ's blood. The blessing is sure. He is faithful to his promise, and just to Christ, our surety, who bare our sins in his own body on the tree.

(b) Ultimate and complete redemption.

"To cleanse us from all unrighteousness." To this also is God pledged by his eternal truth and equity. This he is daily accomplishing in his people by the effectual working of his Spirit, through his word, the discipline of his providence and his ordinances.

What is the conclusion? "Blessed is he whose transgression is forgiven, whose sin is covered."

## ARTICLE IX.

## LITERARY NOTICES.

- 1.—*The Book of Common Prayer and Administration of the Sacraments*, and other rites and ceremonies of the church, as amended by the Westminster Divines in the Royal Commission of 1661, and in agreement with the Directory for Public Worship of the Presbyterian Church in the United States. 12mo. pp. xxiv, 637.

*Liturgia Expurgata*; or The Prayer-Book amended according to the Presbyterian Revision of 1661, and historically and critically reviewed. By CHAS. W. SHIELDS, D. D. pp. 188. Philadelphia: William S. & Alfred Martien. 1864.

THE historical fact has mostly fallen out of the knowledge of the churches that, in the reign of Charles II., a commission of Presbyterian and Episcopal clergymen, bearing his seal, was assembled at the Savoy in London to adjust a basis of uniform worship throughout the realm. Nothing came out of it in the way of establishing such uniformity, for the prelatic party showed so great unwillingness to yield a point, that "what was begun for a conference soon became a campaign." But though the bad faith of the king and the inflexibility of the bishops gave a new revival to high church pretensions for years thereafter, the revised ritual of the Elizabethan episcopacy now before us, in this new edition, is a lasting and most interesting memorial of that good attempt. It contains within itself a valuable monument of a critical epoch of ecclesiastical history.

Turning it carefully over and comparing it with the book in use among the Episcopalians, we find their chief material alike, in substance and arrangement. The forms of worship do not vary essentially, as composed of prayers, litany, Scripture readings. The main alterations are in the administration of the Sacraments, and are designed to remove the papistical leanings of the older Prayer Book, and to bring the whole to a more scriptural expression. This is very noticeable in the form of baptism. The order of inducting clergymen to their office is also omitted, and some other formularies which nobody, we believe, at present uses. In these respects the labors of the revisors were greatly valuable. It is manifest that they reduced their emendations to the smallest amount consistent with fidelity to their position as Christian ministers and men. In their views, also, not a few of the prelates of the land concurred,

who openly gave their voice for a change of the rubric, and a "reduction of episcopacy," as it was then termed, so as to make "the diocesan bishop a sort of permanent moderator of presbytery and synod." But the extremists had the power in their hands, and the schism of Christ's body was not healed. If that Savoy Conference had succeeded according to the hopes of its authors, it might have changed the entire church history of the next two centuries in Great Britain and America.

Beside the common forms of morning and evening prayer with which attendants upon Episcopal services are familiar, this order of worship contains two or three other short rituals which may be used in place of the longer ones or combined with them, so as to vary the service both in length and expression. Instead of the Thirty-nine Articles, the Shorter Catechism of the Westminster Divines is inserted. If a church desires to adopt a form of worship out of a book in place of an extemporized method, we think this reproduction of so ancient, scriptural, devout and orthodox a ritual presents every thing which is really desirable for that purpose.

The second title above is of a wholly separate work, though bound up in the same volume, to which it forms a valuable and quite necessary companion. The accomplished editor gives the history of the work which precedes it, and of the religious state of those times so far as this matter is involved. He then goes into an argument in favor of recalling into use this venerable ritual of his own church. The case, as he presents it, certainly has much strength. There are many things which suggest the possibility that our ordinary mode of non-prelatic worship may have too little of form for the best good of the bulk of our people, and thus tend directly to produce a very unspiritual and routine service. It is not wonderful that the English dissenters, thrown back so rudely by king Charles' bishops in their sincere efforts to modify the worship and polity of the realm, should have made so clean a sweep of every vestige of ceremonialism in their churches; nor that puritanism should have been so bent on unclothing itself of all the vesture which could possibly be spared, in its enforced contention against a terrible tyranny in church and state. But while we reap the great benefits of that heroic struggle, it is a question if we are not carrying on into the future some inconveniences accruing therefrom, which might now be dropped without harm to any one, and with the gain of some new power of attraction and adhesion which we very much need. Considerable changes are delicate things to manage, but they are often very desirable and sometimes really indispensable. If we mistake not, this volume points to a question which ought to be restudied, for practical pur-

poses, by our non-episcopal churches. We say this, not as having satisfactorily made this study, nor as committed to a theory about it; but as conscious of the very important interests involved in the debate concerning the best manner of conducting the public worship of God, and as mistrustful that something remains to be learned by us in these premises.

2.—*Evenings with the Bible and Science.* By J. B. SEWALL. 12mo. pp. 151. Boston: Crosby & Nichols. 1864.

THE author of this modest volume evidently has made physical philosophy a careful and congenial study, the result of which his parishioners have enjoyed in these lectures which are now added to our popular religious literature. He takes up the controverted points of the Adamic, Mosaic, Noachian, and Egyptian records, and maintains the inspired accounts with a discriminating criticism and a firm logic. We think that he makes unnecessary concessions occasionally, but they surrender no very important ground. It is well to be generous in these controversies, and also to be thoroughly fearless. These lectures are good illustrations of the practicability of popularizing science, and also of the way in which it may be made to help the religious education of a people. Those who heard them must be glad to freshen up the recollection of these arguments and more fully master them, through these pages which others can read with equal advantage. The *exposé* of Colenso's sophistry is excellent.

3.—*The Book of Praise*, from the best English Hymn Writers, selected and arranged by ROUNDELL PALMER. 12mo. pp. 480. Cambridge: Sever & Francis. 1864.

THE Attorney General of the British Queen has given his leisure moments to this work, which shows that a learned professor and practitioner of the driest of social sciences may have a soul of exquisite sensibility and glowing devoutness. It adds new lustre to a distinguished name, to find a wreath like this encircling it. These pages throb with religious emotions. They breathe the purest consecration to Christ which the church has developed. The author arranges his gathered treasures, firstly, to the several clauses of the apostles' creed; secondly, to the successive petitions of the Lord's Prayer; thirdly, the natural and the sacred seasons; fourthly, songs of the heart, as the call, the answer, faith, love, hope, joy, discipline, patience. It is a closet companion and not a book for church worship; just such a volume as finds a hearty welcome in Christian families of appreciative taste and culture. Many of our most fa-

miliar hymns are here, and others which we are glad to make a new acquaintance with. The notes and list of authors are useful aids to the history of these selections. We notice two or three American contributions. The work is done in the neatest of Cambridge style.

4.—*Visions in Verse*: or, Dreams of Creation and Redemption. 12mo. pp. 282. Boston: Lee & Shepard. 1864.

A VERY beautifully printed volume on tinted paper. The themes are high, "Creation and Redemption," and the successful treatment of them in verse would require a combination of powers which is exceedingly rare. The author of these "Visions" is not endowed with such powers. His endeavor to harmonize divine sovereignty and man's free will is feeble and leaves sovereignty feeble. Lucifer, as described before his fall, was either a very imperfect and unattractive angel or already in a lapsed frame of mind. The account of the formation of Adam by God's "plastic hand," from "clay and sand," and "water," and "stone," and "strata fresh," reminds us of a mechanic laboriously fashioning a clay model, nor can we enter into the feelings of the author when he exclaims,

"How interesting 'twas to see  
The moulding of divinity!"

The following are samples of style and rhyme such as abound throughout the book.

"Their structure so ingenious and  
Most seeming massive, strong and grand."—p. 12.

"The always changed expression  
Of what was still in essence one."—p. 18.

"Used with his own thought to reflect,  
Characterized by intellect."—p. 27.

"And Lucifer was thus led on  
To self-exaggeration."—p. 41.

"And rescue from the fearful chasm,  
That opened near of egotism."—p. 42.

The author, if not poet or philosopher, is evidently a Christian, and the tone of his book throughout is serious and reverent.

5.—*Christian Home Life*. A Book of Examples and Principles. 12mo. pp. 228. Boston: American Tract Society, 28 Cornhill.

WE have perused this volume with peculiar satisfaction and give to it our earnest commendation. The subject, *Christian Home Life*, is apparently of the very deepest interest, and perhaps the need has never been greater than now to have it pressed on the attention of

the religious portion of our American community. It is something to say that the author has made an unusually attractive and readable book. But he has done much more. He has set great scriptural principles in regard to the family in a clear, strong light, and has enriched his descriptions with copious illustrations drawn from the Bible and from the best Christian biographies. We earnestly hope this admirable treatise may have a very extensive circulation.

6.—*Letters from Italy and Switzerland.* By FELIX MENDELSSOHN BARTHOLDY. Translated from the German by Lady Wallace, with a Biographical Notice. Third Edition. pp. 370. Philadelphia: Frederick Leypoldt. 1865.

*Letters of Felix Mendelssohn Bartholdy.* From 1833 to 1847. Edited by Paul Mendelssohn and Dr. Carl Mendelssohn Bartholdy, &c., &c. Translated by Lady Wallace. pp. 427. Philadelphia: Frederick Leypoldt. 1864.

THESE neat, student-like volumes are a rare addition to our epistolary literature. They unfold the inner life of one of the truest, most beautiful of modern characters. Their author not only stood in the very foremost rank of the chiefs of musical genius, but he possessed also a large general culture in letters and art, and was a man throughout of noblest impulses and most refined tastes. His personal relations in the social and domestic circles in which he moved, as well as his connections with the public, were alike pleasant and fortunate. All this gave him a wide range of correspondence, in which he found a high and continual enjoyment, the affluent fruitage of which is put within our reach in this admirable publication.

The first series is made up of letters mostly written to a beloved sister during the author's travels, in early life, in Italy and Switzerland. These are of varied and quite unusual interest. They are replete with nice observation and genial criticism of the subjects of daily observation, interspersed with glimpses of spiritual light, and throbbing with an ever tremulous sensibility to beauty, which charm and captivate the reader. The second series takes up the writer's life at the close of these travels, and brings it on through its singularly happy and successful course to its close. The whole is full of brightness and harmony. The musical enthusiasm of the great composer plays along it a sweet but not obtrusive accompaniment. We cordially commend this collection of letters to our readers who love the very best of a good thing. They will find here an intellectual and æsthetic dessert of delightful flavor and richness.



- 7.—*Life and Labors of David Coit Scudder, Missionary in Southern India.* By HORACE E. SCUDDER. 12mo. pp. 402. New York: Hurd & Houghton. Boston: E. P. Dutton & Co. 1864.

THIS is a delightful book, and cannot fail to be read with exceeding interest. The writer, a brother of the subject of the memoir, has done his work ably and faithfully, for while it is a touching tribute of brotherly love, none can fail to see, from the way in which the facts are presented, that the record is just and true. That the author is happy in his subject none will deny; for who can fail to love the hearty, genial boy, whose enthusiasm brightens and freshens all with whom he comes in contact, and whose religion is carried into the minutest details of his every day life. And the interest deepens as the boy develops into the man of genius and science, and then all is absorbed in the earnest Christian missionary.

The life of this young man, a great part of which is given in his own words, demonstrates most clearly that religion need not make its possessor gloomy and unsocial, but that the Christian may, and ought to be, the happiest of mortals, enjoying to the utmost all the good things his heavenly Father gives, while he does that Father's work with all his heart.

In this memoir the author's style is clear and forcible, his power of expression rich and varied, while he shows much ability in the analysis of character. We congratulate the young author on his possession of some rare literary gifts, and suggest that he use them sparingly and rigidly. We have learned that "heading in" our young fruit trees, and severe pruning of our grape vines, gives the most and the best fruit.

- 8.—*Dramatis Personæ.* By ROBERT BROWNING. Boston: Ticknor & Fields. 1864.

MR. BROWNING holds a unique position among the poets — a star which dwells apart. He is not a poet of nature, he describes but little, seems to be not much in sympathy with the common joys and woes of life. His genius is not lyrical, rather dramatic; yet it would be impossible for him to put a play upon the stage with any chance of success, for neither his style of thinking or writing is sufficiently popular; and even for closet study his dramas and poems are obscure and fatiguing. He is not affected nor consciously unnatural, as we are disposed to think. But his naturalness is of the most non-natural kind, by all ordinary standards. He has his admirers; but more because of his Blondinian sleight-of-foot on tight ropes stretched over Niagara chasms, than as his excellent wife

drew crowds to her side through the depth of her human and Christian love. Mr. Browning always seems to us to belong, in literature, to the class of really strong and great minds which are perpetually strained up to within an inch of snapping all in pieces like a glass torpedo. To vary the similitude—he never makes us think of such a beautiful picture as that soft, golden sunset by Weber, which our friend Jenks has on exhibition, a landscape suffused with mellowest, most tranquilizing loveliness. Rather he reminds us, in his sharp dissections of men and women, of the picture in the same gallery (a wonderful one of its sort) of the martyr-physician just ready to dissect a plague-corpse stretched before him, in order to find out the mysterious secret of that horrid malady. There is science and art enough, but we long for the sweet, warm graces of a loving soul. Doubtless the poet has them for his friends, but his pages are more glacial than genial.

9—*Life, Times, and Correspondence of James Manning, and the Early History of Brown University.* By REUBEN ALDRIDGE GUILD. 12mo. pp. 523. Boston: Gould & Lincoln. 1864.

THIS book has a splendid Index of more than forty pages, fine print, double columns, and the book is worthy to be indexed. It is a matter of surprise to us that this ancient and honorable institution and its first President have been so long neglected by our writers of history and biography. Certainly it is an inviting field, and rich in material, as this volume shows. There have been associated with this ancient seat of learning as pupils and teachers, men who have left their names distinct on the list of scholars, statesmen and patriots. Tardy but due honors are at length being paid to them. Previous sketches had been prepared, but nothing proportioned to the worth of the theme.

A man, the founder of a University, whose MSS. were packed up by the barrel, so unfortunately destroyed by a housewife who believed in clean attics, ought not to wait three-fourths of a century for a biographer. Yet this volume confirms the proverb that "patient waiters are no losers." Mr. Guild has spared no labor in gathering scattered, obscure and almost unknown material, in studying it thoroughly and preparing it for these pages. There is a home feeling about the book that we admire. It takes us back in a social way into the times, offices, homes and hearts, of that era and that section of New England.

In some matters of taste we should vary the volume, as in the introduction of an anecdote on p. 35, with profanity in it, and in the introduction of irrelevant matter, as Mr. Hart's Letters, pp. 32, 37.

But these are minor matters. We welcome the sheaf from an old field strangely neglected by any general reaper.

- 10.—*The Poems and Ballads of Schiller*. Translated by Sir EDWARD BULWER LYTTON, Bart. From the last London Edition. pp. 407. New York: Clark & Maynard. 1864.

THE second, or as some think, the first, of the great German poets is introduced to us in this spirited version of his minor pieces. Schiller's genius is recognized as a chief glory of modern literature. His modes of thought and expression are hardly English enough to bring him into close converse with our cultivated readers; but students will enjoy his brilliant, penetrative, impetuous conceptions and utterances. The prefaces and notes by the editor will aid the right comprehension of the often obscure idea. There is some metaphysical and theological speculation which is more German than true; some panegyric of nature as opposed apparently to Christianity, which we repudiate, in its obvious sense. But there are magnificent bursts of poetry here which waft us away to the loftiest heights of song, and sweetly tender touches of the lute which dissolve us in tears. Withal, Schiller used at times a keen irony which cuts like a sharp razor, as in the poems styled "Philosophers," and "Breadth and Depth." The translator has showed a worthy industry to present his illustrious subject in a fitting garb, and successfully, in the judgment of competent scholars.

- 11.—*The Hawaiian Islands: their Progress and Condition under Missionary Labors*. By RUFUS ANDERSON, D.D., Foreign Secretary of the American Board of Commissioners for Foreign Missions. 12mo. pp. 450. Boston: Gould & Lincoln.

FORTY years of missionary labor by the American Board on these Islands, totally heathen when the labor began, and now fully Christian, is a noble subject of inquiry and a noble theme for a writer. The Senior Secretary made the tour of the Islands officially and so reports in this volume. The record is a clear, simple, yet fascinating one, of cool, judicious and candid observations. No coloring of imagination or style is apparent. The life and glow of the volume are all from the living, glowing facts of these Islands and forty years labor for Christ and humanity on them. Without pretending, or really being, anything more than an official Report, it is the noblest record and defence of Christian Missions that has been made. Doing such work, we are not surprised that the A. B. C. F. M. is able to blot out vast debts and lay plans for immense labor for the coming year, even while our financial condition as a nation is in so novel and uncertain a condition.

- 12.—*Outlines of History.* Illustrated by Numerous Geographical and Historical Notes and Maps, Embracing Part I. Ancient History. Part II. Modern History. Part III. Outlines of the Philosophy of History. By MARCIUS WILLSON, Author of "American History," "History of the United States," etc. University Edition. pp. iv. 845, v. New York: Ivison, Phinney & Co., 1864.

WE consider it a very grave defect in all our American systems of education that so little time is devoted to the study of History. We think it should be commenced as soon as our children are capable of being interested in the story of Christopher Columbus, the Pilgrim Fathers, and George Washington, and prosecuted with diligence to the very end of the course, whether in the Academy, the High School, or the University. It is very certain that in such a case it will continue to excite increasing interest, and to impart increasing treasures of knowledge and wisdom to the end of life. We think that every college and university should have a well-endowed professorship of History, and that the incumbent should not only be a master of the facts and the philosophy of History, but capable of awakening enthusiasm in the subject in the breasts of young men. That such enthusiasm can be awakened has been abundantly illustrated by the most brilliant of all our popular lecturers, the Rev. John Lord, LL. D. For the last quarter of a century Dr. Lord has delighted the most cultivated audiences, not only in our great cities and in our colleges and theological seminaries, but in London, in Glasgow, and in all the most important towns of Great Britain, by his masterly historical pictures, developing and enforcing through these pictures the profoundest lessons in politics, morals and Christianity. Multitudes of our young men have acquired a taste for historical studies through listening to Dr. Lord, and have added Milman and Hallam and Macaulay and Prescott and Motley to their libraries, and have gained largely in the breadth and soberness of their views, and in elegant literary culture.

It is unnecessary to say that the history of the nations furnishes the grand transparencies through which shines most clearly all human wisdom and all divine. Take away from the Bible all its historical portions, and how sadly would it be marred, considered as the Book of God to teach to man the great principles of his law and government. Just as clearly does all profane history, both ancient and modern, illustrate the same eternal and immutable truths. Is not the history of the last twenty centuries very mainly the history of Christianity? How wonderfully did God prepare the way for the

advent of its illustrious Founder, by a political fusing of the nations, and placing Cæsar Augustus on the throne of the civilized world! Since the day of the crucifixion and the scattering abroad of Christ's disciples to preach the gospel throughout the Roman empire, that gospel has been the grand disturbing and transforming force among the nations, and Christ the stone on which all that has fallen has been broken. You may read in characters just as distinct on the page of history, if you will, as in the prophetic roll "For the nation and kingdom that will not serve thee shall perish." The writer of history must not be merely a narrator of facts in the order of their occurrence, however accurate in detail and elegant in style. He must seize upon the events which give character to an age; must portray the men who shape the destinies of nations, and must grasp them so as to make them the prominent objects on which the broad lights and shadows of great pictures fall. This has evidently been the aim of the author of the work before us, and we think he has succeeded in a remarkable degree. We are acquainted with no work which we consider so well fitted to the design. It is a compend of history, for the High School and the University, and in the hands of a competent teacher it can hardly fail to wake up in the minds of intelligent pupils a life-long interest in the wide and rich domain of historical research. Mr. Willson speaks very modestly of his "Outlines of the Philosophy of History." Yet we are persuaded that the student will find this part of the work of exceeding interest and value. The maps, eighteen in number, with brief descriptive letter press, will be found a very special convenience, as who does not find his knowledge of geography continually fading out. As a comprehensive and convenient book of reference the volume will be found worthy of a place in the library of the scholar.

- 13.—*Truth in Love.* Sermons by the late Rev. Josiah D. Smith, D. D., Pastor of Westminster Presbyterian Church, Columbus, Ohio. With a Biographical Preface by the Rev. JAMES M. PLATT, and an Introduction by M. W. JACOBUS, D. D., Professor in the Western Theological Seminary. Philadelphia: Presbyterian Board of Publication.

WE are much pleased with these sermons. They are discriminating, direct, tender, earnest, reverent and thoroughly evangelical. Dr. Smith was eminently a workman that needed not to be ashamed. The Biographical Preface adds much to the interest of the volume. He died in 1863, before the completion of his 48th year, and his death caused great lamentation.

- 14.—*History of the Peace.* Being a History of England from 1816 to 1854. With an Introduction 1800 to 1815. By HARRIET MARTINEAU. Vols. I and II. pp. 455, 500. Boston: Walker, Wise & Co. 1864.

A GOOD book to read in these dark and troublous times, fitted to excite courage and hope. It shows us how out of confusions and storms, revolutions and counter revolutions, the ambition of tyrants and the carnage of war, the crumbling of thrones and the overthrow of kingdoms, the derangement of currency and trade and distress of the people, cabinets made and unmade with more than the rapidity of the changing moon, conspiracies, cabals, factions, riots, terror, men's hearts failing them for fear, the sea and the waves roaring—how, out of all this, God has brought order and peace and prosperity, turning the shadow of death into the morning. Miss Martineau wields a strong pen, and has delineated with graphic force the great events of England's history in the first years of the present century. The illustrious statesmen of the period, Pitt, Fox, Canning, etc., with the then great captains Nelson, Napoleon and Wellington, are sketched, if not with the fascinating pencil of Macaulay, with, at least, equal discrimination and fairness. That pestilent scourge and meanest, basest of men, George IV., and his hapless, cruelly oppressed Queen, appear at full length, but with the delicate and dignified reticence in detail and coloring which we should expect from our author. All the matters of internal policy which have stirred the heart of the great English nation since the beginning of the present century are treated with singular accuracy and force; such as Banking, Poor Laws, Free Trade, Parliamentary and Ecclesiastical Reforms, etc.; while Agriculture and Science and Literature and Art receive their share of attention.

The peculiar value of this edition is set forth in the following extract from the Publishers' Note:

"Previous to undertaking the republication of the 'History of the Peace,' we wrote to Miss Martineau, soliciting from her pen a Preface for this edition. She responded with promptness, not only supplying the desired Preface, and making sundry corrections in the text of the work, but proposing to write, expressly for this edition, an entire new book, containing the History of the Peace down to the Russian War in 1854: making the present work a complete History of England from 1800 to 1854. This offer we gladly accepted. The present publication has, consequently, a value and completeness largely in advance of the English edition."

Of the exquisite beauty of these volumes we cannot speak too

highly. They are on cream laid tinted paper from the Riverside press. We shall wait impatiently for the remaining two volumes.

15.—MISCELLANEOUS. *Progress: or The Sequel to Jerry and His Friends.* By Alice C. Dodge. 16mo. pp. 342. Boston: American Tract Society, 28 Cornhill. This book is well written, being an account of some very good boys and very intelligent; good and intelligent we should say quite beyond the average of the boys we are accustomed to see, even in intelligent, Christian families. It is a very interesting book for boys to read, but we have grave doubts whether it is the right kind of a book to put into the hands of boys; just because it does not describe good boys as they really are, or as they can reasonably be expected to be. If one half the adult members of a church were as matured in piety and understanding as Jerry and his friends, it would be a wonderful church. *Amy Carr: or The Fortune Teller.* By Caroline Cheesbro. 12mo. pp. 226. New York: M. W. Dodd. 1864. A pleasant tale of a poor foundling, illustrating God's care for the forsaken, and the effect of a sincere piety to fill the humblest scenes with light and cheerfulness. *Light on the Ocean.* By S. W. Hanks, Corresponding Secretary of the Boston Seamen's Friend Society. Boston: Mass. Sabbath School Society, 13 Cornhill. This very interesting little book contains a variety of incidents and experiences relative to sailors and life at sea, and is exceedingly well fitted to stimulate and encourage Christian efforts for the well-being of a class of men to whom we are under great obligations. *Our Birds*, by the same Society, is a charming book for boys. Twelve of our common birds are here beautifully presented in their own portraits, and with a kind of biographical story of each. *New Stories from an Old Book.* 16mo. pp. 216. By the same. The sixteen stories have for a basis some facts in Scripture history and are well told. *Stories for the Little Ones.* Second Series. By the same. A bound volume of little tracts, attractive and instructive. *A Soldier of the Cumberland.* Memoir of Mead Holmes, Jr., Sergeant Wisconsin Volunteers. By his Father. With an Introduction by John S. Hart, LL.D. Pro Christo, pro patria. Boston: American Tract Society. Another of the thousands of young heroes whose deaths are purchasing our life, and one of the best of these thrilling histories.



## ARTICLE X.

## THE ROUND TABLE.

FREE THOUGHT AND SPEECH UNDER PAPACY AND THE JESUITS. In the October number of his Review Mr. Brownson says: "It is possible that this number of our Review may be the last." It is rumored that the Review is suspended by an *ex cathedra* mandate. The cause of this papal interference with progressive thought and free discussion is suggestive to both Roman Catholics and Protestants.

Mr. Brownson has spoken against the Jesuits as an order "not adapted to our age, and especially to our country," and as making adaptation impossible by having moulds of another land and past ages "in which every one entering the Society must be recast."

He has objected to the temporal sovereignty of the pope, as both impolitic, and no necessary tenet of a good papist. As belonging to a mixed system of civil and ecclesiastical government of past ages, he thinks it must be abandoned with the dead past.

He denies the absolute authority of the Fathers on theological questions, discriminating between faith and theology. "Faith is divine, theology is a human science." While the weight of the Fathers is presumptive, it is not conclusive and authoritative for any theological point. As each may only quote his predecessor, and without any original research, the *catena patrum* may have only the value of the first link, and we be as well able as the first man in the series to judge on the point in question. "Any attempt," he says, "to bend the human mind, thought, or reason, back to the theology of any past age is hostile to the interests alike of religion and civilization." And herein Mr. Brownson arouses all the power of the Jesuits against his Review. Their religious views are a rescript of the mediæval times, and their civilization is no farther along in the ages than the cross-bow, portcullis, divine rights for the people through the popes, government without *magna charta*, and trials without public accusation, defence or jury.

He has also denied the infallibility of the pontifical Congregations, and even of the pope himself. "They have no infallibility, except that of the pope himself, who approves their decisions, and that the pope is infallible is no article of Catholic faith. One may deny his infallibility, and maintain that his definitions are reformable, and yet be a good orthodox Catholic." This certainly is occidental and not

oriental in its letter and spirit, and more so in this passage: "If the pope should give us a command in the civil order we should not feel bound to obey it, any more than we should feel bound to obey a command given by our temporal sovereign in the spiritual order."

These and others, quoted and indicated, are bold words, savoring of manhood, individualism and the nineteenth century. We are not surprised that their continued utterance should be forbidden by Rome. They jar all along back among the cloisters and skeletons and fossils, bulls and triple crowns of the papacy. Mr. Brownson well complains that he is met not by argument but by denunciation. But with his masterly knowledge of the papacy he should have expected just this. Mr. Brownson should have foreknown that he must eventually go under the "iron shears" to be clipped to the one pattern, *quod semper, quod ubique, quod ab omnibus*, or go under the *anathema sit*. We sorrow that a man of such independence of thought must be silenced. We need more of them, very many, in all parties in church and state. Speaking of popular opinion Mr. B. says: "for which we have and never had much respect." This is the mistake and the glory of the man, and now he is to die editorially a martyr to his mistake and his glory.

This hostility to Mr. Brownson's progressive and readjusted papacy shows how difficult a thing it is to move Romanism. It has been found exceedingly difficult to slide it up the inclined plane of progress in Europe, though the rising grade was evidently very slight. After being shipped to this country it protests against naturalization; it will not become acclimated; it will not be modernized. It insists on continuing both European and mediæval. Mr. Brownson's strenuous and liberalizing endeavor is a failure. The two parties in that church are both right. One insists that Romanism can not readjust itself and keep up with the times; and the other affirms that it must keep up or perish.

We have a parallel struggle now in the South. Secessia refuses to adapt her civilization and Christianity to modern times. She insists on preserving a section of the dark ages, a sample of feudalism. She rejects all new almanacs, and purposes, with sword in hand, to live by the old one of centuries past; while the North concludes to keep up with the still moving heavens, and get out a new almanac every year adapted to the changes of the times.

We look anxiously to see the issue with Mr. Brownson. If he goes into the *Index Expurgatorius* he will go into a goodly company, and like the great Bellarmine he may be taken out by a succeeding pope. Perhaps it is presumptuous in us to commend him to the study

of Milton's Speech for the Liberty of Unlicensed Printing and of a church that sustains that liberty.

NOVELTIES. People who go through the world with a crowbar on their shoulder, ready to pry up and turn over every stone they meet, may make some valuable discoveries, but are apt to do much mischief. Thanks to Providence, there are some things so well fastened down that they cannot be loosened, however vigorously these folk may work upon their motto—

“Of old things, all are over old;  
Of good things, none are good enough;  
We'll show that we can help to frame  
A world of other stuff.”

There are two extremes to this matter, as to most matters. It will not do to take old Terence's *dixit* as a universal proposition:

“Quod si quiessem, nihil evenisset mali:”

but, then again, the fool who runs before he is sent must not wonder if he runs only on a fool's errand.

A restless, dissatisfied state of mind breeds a great part of our innovations without improvements; and this is a marked characteristic of our North American people, owing possibly to an extra allowance of oxygen in our atmosphere, and the peculiar action of the east winds upon nerves which lie near the surface. It is symptomatic also of vulgarity, ignorance and vanity to be always trying to make well enough better. Not but that holy writ promises to “make all things new.” But “I,” saith the Lord, will do it. He never has, however, done it by this kind of helpers: he uses, for these renovations, humble souls who prefer to do his work rather than their own.

Novelty-hunters care little about increasing the sum total of human wisdom and social well-being. They are on the chase of a new sensation, a different sort of exhilaration in finding or making something unlike anything else. Blondin must out-blondin all the race of aerial gymnasts; Punchinello must swallow his own head with his hat on, if some one else has done it bareheaded. And the gaping lookers-on will worship the successful beast, though he have as many horns and tails as him of the Revelation.

Here we have the spawning-ground of a thousand and one modes of living, dressing, recreating, authorship, et cetera; expensive, uncomfortable, fatiguing, demoralizing, yet promiscuously patronized, by high *ton* and low *not-ton* alike, still vindicating the fact, that

—“new customs,  
Though they be never so ridiculous,  
Nay let them be unmanly, still are followed.”

Science, literature, theology, are tempting fields to this genius for reconstruction, or rather for alteration. Legitimate progress is one thing; tumbling down a wall and throwing the bricks and broken mortar in every body's face who walks in the neighborhood, is another and not particularly rational thing. We do well to wonder at the large and deep learning of our forerunners, on at least the two latter ranges of knowledge above named. It came through their habits of patient industry and meditation in the search of truth. Our hop-and-skip education calls them plodders. But if they could not make time on the race-track like our jockey trotters, they carried treasure in their brains which was worth unloading at the end of the course. They, in their turn, revered the ancient, and were not afraid of contracting an undue mossiness by making the Virgillian text their own:

"Sanctos ausus recludere fontes."

Full many of our bright wits, and some not over bright, vote those fountains dry, and set to work to fill up cisterns of their own digging as best they may. And curious are the compounds which they draw off for the thirsty lips around—some spinning up with the ambitious frothiness of a strong pressure of fixed air—you must drink it quick or it will flatten terribly; other some running heavily out like a muddy draining of apothecaries' poisons. We have drug shops and quack laboratories in literature, criticism and religion, *ad nauseam*, because we still have the endless succession of the men and women too of Athens, who spend their time in nothing else but either to tell, or to hear, or to invent some new thing.

Praise to the superintending Omniscience, something will come out of all this, not altogether evil; we hope, positively good. Old Indopleustes did a little perhaps toward advancing physical science by teaching that the earth was a flat plane with a huge mountain at one extremity around which the heavenly bodies performed their revolutions; that an innumerable multitude of angels guided the stars in their orbits beneath the concavity of the heavens which rested on mighty pillars in the region of the setting sun. The big turtle of, who was it? was the "*vox clamantis in deserto*" of the Newtonian law of gravitation. Even a rusty nail may unlock a chest of bullion. Possibly our lock-pickers, who are so busy with no better tools of their own manufacturing, at many a mystery hid from the ages, may by and by stumble upon a discovery which shall be worth the candle.

"THE LAND IS MINE." This is a first principle with God in his laws for Israel concerning the tenure of real estate. He gave no quit claim deed, but assigned the land in such way that no class could gain a monopoly and perpetual control of it. "The land shall not be sold forever." Toiling for centuries for others under a real estate despotism, the freedom of Israel is made secure in their new homes by an inalienable family interest in the land given to them by lot.

By the law we have referred to, in the twenty-fifth of Leviticus, all land without the walled towns was to come back into the hands of its original owner or his family heirs, at the ends of periods of fifty years, if in the intervening time it had been alienated. So no family could become permanently poor or disfranchised or bound to service by ceasing to be landholders. And so no one could disturb the civil or pecuniary balance in the State by getting vast landed interests under his control. Not only so, but by a kind of parental kindness and forethought God in this way secures a support for the less gifted in economy or business talent in his family. Some naturally possess more gifts than others for the acquisition of property, and often it is the misfortune rather than the fault of some that they are poor. So as parents show a peculiar tenderness toward an imperfect or infirm child, our common Father in this law makes provision for the less fortunate in his Israelitish family.

We can trace with much clearness the providential legislation of God among other branches of his family to enact this same principle. Europe has been now for centuries in disturbance, brought about really by God's movement to break up the feudal system and the huge land monopoly of the continent. In those many dismantled castles and titled families thrown back into the ungraded human mass, God is perpetually saying; "The land is mine, and it shall not be sold forever." Bread riots are as natural a sequence to corn-laws as pain to the burning of living flesh.

Those continental tremblings and muttered threats of revolution, brought about by men whose hands are callous from labor and whose stomachs are clamorous for food, are really providential protests against human interference with the divine jurisdiction in the matter of real estate. This vast control of human interests and life, that he obtains who gets control of vast tracts and regions of land, is an offence against the legislation of heaven; and human legislatures, parliaments and courts, but poorly satisfy their divine constituency by supplementing and modernizing his disregarded laws with poor-house systems and government rations. Underneath the agrarian theory, so imperfect, objectionable and even odious in some of

its forms, there do lie certain great first principles, and among them this, that the land is for man, and not classes of men. We are now trying to strike bottom on one or more of these first principles in the settlement of the labor and wages question of the South. This question sustains a most intimate causal relation to our civil war, and is a part of the most intricate problem to be wrought out in any close of the war that we may either project or achieve.

One thing is settled, and has been since the days of Sinai and Canaan, that any national government to have comfort and quiet in itself must make it secure that the land it controls shall both comfortably nourish and nobly lift up the people who work it.

PELAGIANISM teaches that the infant is "characterless"; that, possessed of animal passions, and exposed to temptations in a sinful world, it is not only liable to be overpowered by these, but in almost if not in every case, is overpowered, and so, if life is sufficiently prolonged, grows up to be a sinner.

Some of our modern Theology teaches that the infant, in its relation to the divine government, is *morally* characterless; that the animal passions, or affections, have been so disordered by the Fall, as that the child, when it comes to the exercise of conscious moral choices, always chooses evil instead of good, the wrong instead of the right.

Now, what is the essential difference between these respective teachings? How does a characterless child differ from a child without a moral character, in relation to moral laws, and as a subject of moral government? And what becomes of such children when they die? They are not sinners, for they are incapable of conscious moral choices. Who can suppose that the infant of a day, or a week, or month is capable of these? Are they then non-descripts in the government of God, belonging to neither the class of the sinful nor the holy? Can they be saved by Christ's atonement, if they die before the period of conscious moral choices, in the view of the fact that they have no moral character, if they have none before this period, and in view of the fact also that the atonement was made to redeem from sin? We ask again, What becomes of infants, if there be such, that die before they have a moral character, before they need a Saviour from sin? Can they go to heaven, while the Scriptures explicitly teach that all who go there join in the song of redeeming love, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."—Rev. i. 5, 6. Where do they go?

It is not strange that we are told by many at least who adopt this seemingly if not really Pelagian theory, when pressed with the scriptural difficulties which environ it, that they do not know; that a benevolent God will take care of them, and that they must be content to leave them in his hands.

Philosophy cannot tell what becomes of them. It can guess. It can assume as facts what it can not prove, but it can not tell. The Scriptures, however, do tell us that they are sinners, and how they can and must be saved. They do not tell us definitely in what sense they are sinners, except that they are so "by nature," before they are conscious of moral choices, but they affirm that they are sinners, because they include them among the "all" upon whom "death passed, because that all have sinned," and among the "all" for whom Christ died, because "all were dead." If saved, and who will presume to say that any infants are not, they are and must be saved by virtue of his atonement.

"UNDER THE CIRCUMSTANCES." All very well, if one can take the position *under* what is only standing *around* (*circum-stantes*) him. And yet many of our most finished, we can not in this instance say classic, writers and speakers, as for example, Mr. Everett in his late Faneuil Hall speech, are frequently getting *under* circumstances. We can not see how they do it, or, when done, we can not see anything *above* them. When a man takes his stand "*in* the circumstances" we think he is master of his position, and can defend himself classically and etymologically.

PREACHING. Thirty years ago we made some notes, on preaching, from a volume of which we have not seen a copy for nearly that length of time, written, if we remember rightly, by an English clergyman of the name of Bridges. We find them in an old notebook, and give them here, with an addition or two, to another generation of preachers, for they are as applicable to the sons as to their fathers, in the sacred office. They carry the heading of *Causes of Ministerial inefficiency, with Hints for greater efficiency*. The causes are

1. General. (a) The withholding of divine influences. (b) Enmity of the natural heart. (c) Power of Satan. (d) Local hindrances, as state of the community, relations of society, etc.

2. Personal. (a) Want of entire devotedness to the work. (b) Conformity to the world. (c) Fear of Man. (d) Want of Christian self-denial. (e) Spirit of Covetousness. (f) Neglect of secret devotions. (g) Spiritual pride. (h) Absence or defect of personal reli-



gion. (i) Defect of family religion, and want of connection of the minister's family with his work. (j) Want of faith.

3. Hints to improve. Strive to interest your hearers by addressing them directly, feeling after their hearts, and showing them that you are dealing with them individually. Don't deliver an essay, instead of a sermon. Study closely human nature. Historical facts, and occurrences of common life may be happily employed, as they are fitted to catch the attention. But don't make your discourse a rag-bag and scissors patch work.

Follow no special model. Be natural. Use a clear style. Avoid all quaintness and conceited points; also many epithets. Don't soar above the comprehension of your hearers; but by easy steps and a simple logic you can carry them a good way upward or downward. Be earnest, not tumid. Write much, even if you do not read your sermons. Stop when you are done.

DOING AND KNOWING. "Every duty which we omit (writes Ruskin) obscures some truth which we should have known." Is there any thing strange, then, in the origin and spread of idolatry among the pagan nations; or in the perverted ethics of modern days, and memorably, in the Southern sections of our own republic? If God's commandments are continually broken, even under the light of nature, how can he be retained in men's knowledge as the one object of worship? If the spirit of Christianity be rejected from a people's national and social life, how can conscience be saved from losing the sense of the simplest moral truths?

MAKING A BOOK. Dr. Sprague, that prince of clerical and ecclesiastical annalists, has put his eighth volume of "Annals," the one on the Unitarians, into the hands of his stereotyper. Two more embracing several minor denominations, will complete this vast work. It is a life work, though he has written or edited some twenty other volumes, all a pleasant excursus from a laborious professional career. One gains an index to the amount of labor expended on his Annals in the fact that he has paid out twenty-five hundred dollars in postage alone.

This is as it should be. If a man assumes to give a book to the world he ought to put time and labor into it, equal at least to a tithe of the time and labor expected in reading it. We do not now mean by books those thousand and one things, written in the afternoon by scribes yeelped authors, published at night, read the next morning, and made waste paper at noon. We mean a volume that aspires to see the next century. In writing such a book an author should feel with the old painter, who was reproached for being so long a

time on his piece. "I paint for a long time," was the noble defence. He should not repeat others unless he can excel them, nor leave any Ruth much to glean after him. To save the greatest amount of labor and time, an author on most subjects should epitomize the old of his predecessors, and tell us distinctly where his new begins. The most of us readers want to begin just there. Guild's "Manning and Brown University" is an illustration fresh and in point of what we mean by an exhaustion of material. We admire the way in which the author of a real book has drawn his wide net through alcoves and garrets, old barrels, associational records, and the retreats of private correspondence.

We are told that a book is indebted for its longevity very much to its style. The knowledge it contains may be reproduced by later writers, and so the old author die out of memory, if his style do not give him a life insurance. Schiller's "Thirty Years' War," Voltaire's "Charles XII.," and some English volumes of the Elizabethan age, illustrate the vitality of a thoroughly classic diction and structure. This being so, the more need is there of toilsome and protracted labor in the making of a real book.

**LIFE-WRITING.** One of the gravest and most common faults of biographies is, that they present so highly varnished pictures of their subjects, putting in strong lights their commendable qualities, and screening unduly their failings. This tends as much to discourage as to encourage the reader. In this is conspicuously seen the superiority of the biblical narratives of personal lives in both the Old and New Testaments. They give the bad and good qualities with a judicious fidelity. Here there is alike a model and a test of biographical writing. This, too, is the severest touchstone of an autobiographical competency for that delicate work.

**BORES.** Among the most tiresome of these are your philosophic generalizers who will resolve you the cause of all national, social, historical, and scientific phenomena, with a single glance of their astonishingly astute optics. They remind you of the shrewd hit at the discoverers of false causes, in *Guesses at Truth*: "If they catch sight of a dry stick lying near a tree, they cry out, *εὕρηκα!* here is one of the roots."

**PHIRENOLOGY AT A DISCOUNT.** Sir William Hamilton, after dissecting several hundred human brains, and particularly examining the subject of the frontal sinus, concludes that "no assistance is afforded to mental philosophy by the examination of the nervous system, and that the doctrines which are founded upon the supposed

parallelism of brain and mind are, so far as observation extends, wholly groundless."

SATAN told our Lord that the angels would bear him up from being dashed on the stones (for so it was written) if he would leap from the battlements of the temple. But Christ knew that the promise of protection is against the stones which lie along our paths of every day duty, and not against danger and damage when we jump over precipices.

A SELFISH person is like a top spinning round on the point of its own axis. A benevolent person is like a planet revolving around the central sun, and reflecting its brightness. That sun of the soul is God. Yet the soul may have also a revolution on its own centre, so that this be in harmony with its motion upon the greater orbit.

AUGUSTINE in his *De Civitate Dei* (xxii. 6.1.) thus gives, in a string of Latin preterites, the history of the Pagan persecutions of the early Christians: "Ligabantur, includebantur, cædebantur, torquebantur, urebantur, laniabantur, trucidabantur, et multiplicabantur." So the bush which Moses saw in the desert burned with fire, "nec tamen consumebantur"—an old martyr-seal.

VOLTAIRE used to say that the heart never grew old, but that it becomes sad because lodged in a ruin. Why could not the philosopher-poet see, that grace is the only restorer of this ruin?

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#### ERRATA.

On page 440, fourth line from the bottom insert:

"All right understanding of the origin of the gospels, as we may understand it, must rest upon a living, believing apprehension of their contents which are unlike aught else in the world's history. The Bible has never failed to speak for itself, without the assistance of the learned. In its application to preaching use in the church it has ever preserved its living power, and it ever will. There is the exegesis of the Spirit at home."

On page 448, tenth line, for EXHAUST read EXPAND; nineteenth line, for SPIRANT read SPIRANTE, and twenty-first line, for BREATHED read BREATHING.

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